

BV 3269

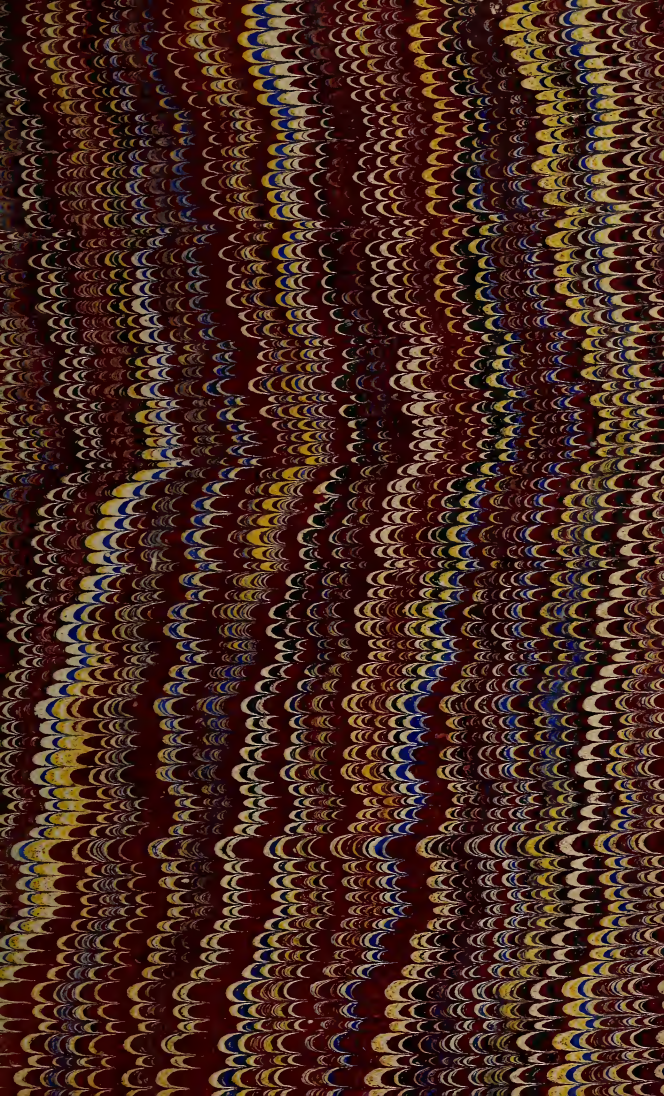
.G7 L5

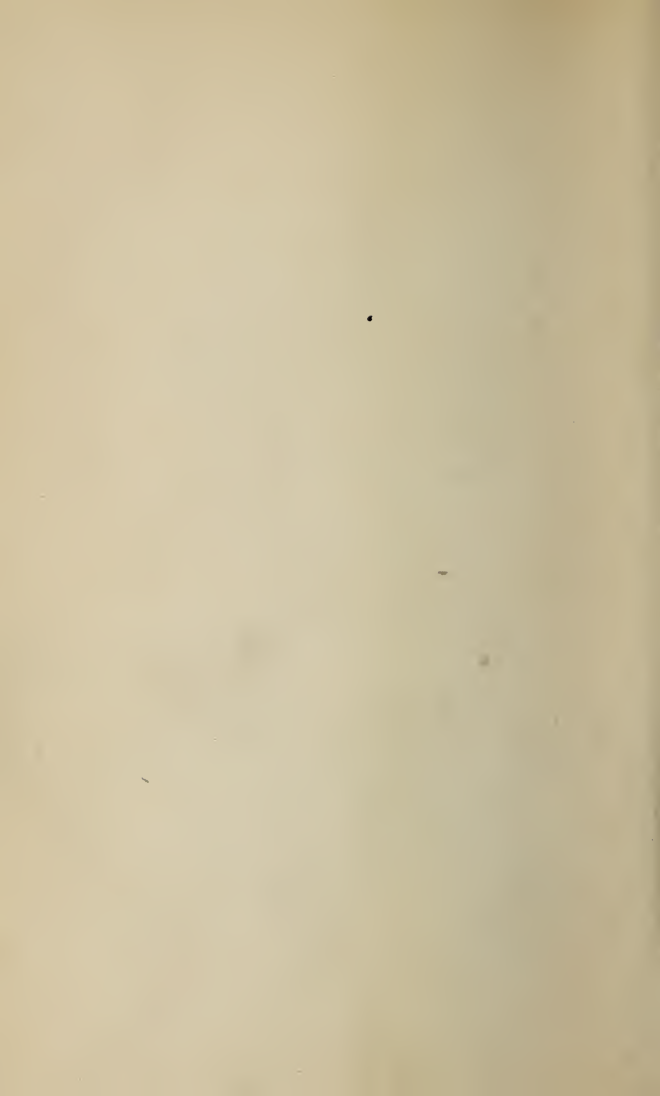
Copy 1

LIBRARY OF CONGRESS.

Chap. BV3269
Shelf G7L5

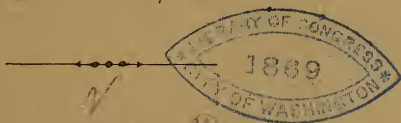
UNITED STATES OF AMERICA.





A
MEMOIR
OF THE
REV. WALTER GUNN,
LATE MISSIONARY IN INDIA,
FROM THE
EVANGELICAL LUTHERAN CHURCH OF THE
UNITED STATES.

BY G. A. LINTNER, D. D.,
*General Agent Foreign Missionary Society of Evangelical
Lutheran Church, U. S.*



ALBANY:
E. H. PEASE & CO., 82 STATE ST.
BALTIMORE:
T. NEWTON KURTZ.
1852.

BV3269

G7L5

ALBANY :
JOEL MUNSELL, PRINTER.

PREFACE.

THE following memoir was prepared to gratify the wishes of some personal friends of our deceased Missionary, and awaken a deeper interest in a cause which is engaging the attention of a large portion of the Lutheran Church in this country. The missionary career of Mr. Gunn was short; he labored only a few years in the work to which he had devoted himself, but he rendered important services in the cause, which ought to be remembered and may serve to stimulate others to follow his example.

These considerations induced the Author to gather some facts and incidents from the correspondence and journal of Mr. Gunn, and place them before the public in the form they are now presented.

The chief object was to diffuse in these pages some information in regard to our foreign mission, which might prove useful to those who feel an interest in the subject. And if the example of our departed brother, together with the consideration presented at the close of this memoir, should induce some of its readers to take a livelier interest and engage with more zeal and earnestness in the cause of foreign missions, the Author will feel himself amply compensated for the trouble of preparing the memorial of the character and services of a beloved missionary.

SCHOHARIE, N. Y.,
Feb. 1852.

CONTENTS.

CHAPTER I.

Mr. Gunn's birth—Hopeful conversion—Devotes himself to the cause of Foreign Missions—Female Associations of Hartwick Synod..... 7

CHAPTER II.

Preparatory and Theological Education—Licensure—Appointment as Foreign Missionary—Marriage—Ordination and departure for India..... 13

CHAPTER III.

Arrival at Guntoor—Description of the city—Advantages connected with it as a Missionary station—Labors of Rev. Mr. Heyer—Establishment of the Mission by the Foreign Missionary Society of the Evangelical Lutheran Church in U. S.—Successful labors of the Missionaries—Mr. Stokes, the friend and patron of the Mission—Difficulties connected with Missionary labors among the heathen..... 22

CHAPTER IV.

Study of the Telugu language—Destruction of the Mission House, by a storm—Another building erected, and removal of the Missionaries to their new residence—Description of Missionary build-

ings—Return of Rev. Mr. Heyer to America.— Baptism of converts—Zeal and devotedness of na- tive Christians—Schools—Encouragement in the work.....	29
--	----

CHAPTER V.

Continues his labors under encouraging circumstances —Addition of native converts to the Church— Increase of Schools—Stephen, a native teacher, and his wife Rebecca—Rev. Mr. Heyer, returns from America, and establishes a Missionary station at Gurzal—Decline of Mr. Gunn's health—Visits Madras for the recovery of his health—Returns to Guntoor, and resumes his labors—Unable to perform active duties—Meetings of converts in his room for devotional exercises.	37
---	----

CHAPTER VI.

Last illness and death—Character.....	43
---------------------------------------	----

CHAPTER VII.

Reasons why the Lutheran Church should go forward in the work of Foreign Missions.....	63
---	----

APPENDIX.

Missionary Journal of Rev. Walter Gunn, late Mis- sionary of the Evangelical Lutheran Church of the United States, in India.....	85
--	----

MEMOIR
OF THE
REV. WALTER GUNN.

CHAPTER I.

Mr. Gunn's birth — Hopeful conversion — Devotes himself to the cause of Foreign Missions — Female Association of Hartwick Synod.

The foreign missionary enterprise has awakened the attention of Christians in our country, and throughout the world. It is a noble enterprise, in which the sympathies, prayers and efforts of people of all nations are united, to carry forward the glorious designs, with which the Lord Jesus Christ established his spiritual kingdom on earth. All who regard the glory of God, and the happiness of their fellow creatures, must feel an interest in the salvation of the world.

The gospel is the only effectual means which infinite wisdom has provided to redeem and save lost man. This gospel must be preached to every creature: it must be given to all the world. In this work, all Christians should be willing to engage, and for this they should be ready to labor and make sacrifices. And it is one of the pleasing signs of the times, that the disciples of Christ are beginning to awake and realize their obligations in view of the last command of their Master, and the great work he has given them to do. This feeling of interest in the dissemination of the gospel, and the salvation of the world, is spreading among Christians of all evangelical denominations, and there is reason to hope, that the time is not far distant, when it will be universal throughout the church, and bring all who have named the name of Christ, to consecrate themselves to his service and glory, in the missionary enterprise.

The Rev. WALTER GUNN, whose death has been recently announced, was the first missionary from the Evangelical Lutheran Church in the United States, who has fallen

in the foreign field; it is therefore desirable that some of the particulars connected with his life and missionary career should be preserved, for the information and encouragement of those who may succeed him in the great work to which he was devoted. He was born in Carlisle, Schoharie county, New York, June 27, 1815. In the year 1837, he was awakened at a religious meeting, held in his native place, and soon after connected himself with the Evangelical Lutheran Church of Schoharie, of which the writer of this memoir was then pastor. From the time of his conversion, his mind appeared to be particularly directed to the heathen, He felt a strong desire that he might be enabled to preach to them the gospel, and seemed to have an impression on his mind, that the Lord had called him to this work. He devoted himself to it in the following remarkable manner. A few weeks after he had found a hope in Christ, he went into a retired spot to pray, and there alone, in the presence of God, his mind was so exercised with a love for perishing souls, that he made

a solemn promise if the Lord would open the way, he would go out and preach the gospel to the heathen. He was poor, without any means of procuring an education to fit him for the work to which he had now devoted himself. But the Lord opened the way, and that also in a manner very remarkable. After he had given himself up to the work of foreign missions, in the manner already stated, he mentioned the circumstance to his pastor. To him, it appeared strange, that a young man, just awakened from a sinful life, in which, perhaps, he had never thought of the heathen and their spiritual condition, should immediately, upon his conversion, be exercised with such a deep feeling in regard to their salvation; and that too, at a time when there was little interest felt in regard to it, in the church to which he had united. There were some, it is true, in the Lutheran Church, at that time, who felt the importance of foreign missions, and their duty to engage in the work; still the subject had not yet been agitated, as it had been in other denominations; and for a young

convert who had just come into the church where nothing had been done to excite his mind on this cause, for him to come to such a determination, seemed a clear indication of Providence, that the Lord was about awakening a new spirit in the Lutheran Church, on the subject of foreign missions.

The determination of Mr. Gunn was mentioned by his pastor, to several members of the Hartwick Synod, and at the meeting of that body at Cobleskill, in the year 1837, it so happened, or rather it was so directed in the providence of God, that several wives of clergymen belonging to the synod, accompanied their husbands to the meeting. During the session of the synod, Mrs. Schafer, the wife of Col. Schafer, of Cobleskill, invited the ministers' wives to spend an afternoon at her house. Here they met without any preconcerted arrangement, and had a season of prayer, while their husbands were engaged in the deliberations of the synod. The ladies present at this meeting, were Mrs. Crownce, Mrs. Senderling, Mrs. Lintner, and Mrs. Schafer. After prayer, and

while their hearts were still warm under the influence of the spirit of devotion, which had pervaded the circle, it was proposed by one of their number, to educate Mr. Gunn for a foreign missionary. The proposition met with a unanimous and cordial acceptance. They resolved to commence the work immediately. Each pledged herself for a definite sum to begin with. And they further agreed that upon their return from the synod, they would endeavor to interest the minds of the ladies in their respective congregations in the object, and solicit their aid. This gave rise to the "Female Association of Hartwick Synod for the education of Foreign Missionaries." This meeting was the germ of the foreign missionary spirit, which went forth through the Hartwick Synod to other synods, and subsequently led to the establishment of our foreign mission.

CHAPTER II.

Preparatory and theological education — Licensure —
Appointment as foreign missionary — Marriage —
Ordination and departure for India.

Mr. Gunn, immediately after the meeting at Cobleskill, entered upon a regular course of education, with a view of qualifying himself for the foreign missionary field. After passing through a preparatory course in Schoharie Academy and Union College, where he was graduated in 1840, he spent two years in the Theological Seminary, at Gettysburgh, Pa. He was supported through the whole course of his studies by the association who had undertaken to educate him, and after having finished his education, and entered on his labors in India, he often referred in his letters and communications, with feelings of gratitude to God, to this association, who had prepared him for his work. On the 6th of September, 1842, he

was licensed as a candidate for the ministry, by the Hartwick Synod of the Evangelical Lutheran Church in the state of New York. After he was licensed, he labored a short time, by appointment of synod, as a missionary in the domestic field, with instructions to preach also on the subject of foreign missions, and endeavor to awaken an interest in the cause among the churches whom he visited. To show how his mind was engrossed with the subject of foreign missions at that time, we will here give a short extract from his journal, published in connection with the proceedings of synod, the following year : “ From the indications manifested in our churches, it must be very evident to the discerning, that it is high time to engage actively in the foreign missionary enterprise. It is true, there are some who are ever ready to utter the hackneyed expression. ‘ We have heathen enough at home — we have no men to spare,’ &c., &c., but there are many others who have taken a view of the wretchedness and misery of the guilty and degraded heathen, and

their hearts have been touched with compassion : they have read the last command of Christ to his disciples, Go ye into all the world, and preach the gospel to every creature, and they feel that a portion of the great work of disseminating the gospel belongs to them. They look at the blessedness of their own condition, living as they do, within the sound of the church-going bell, in the midst of the ministers of reconciliation, possessed of the hopes and joy which the religion of Jesus Christ inspires, and they can not, they will not, remain indifferent, while the calls for help from the heathen world are so loud and impressive. They will not make the wants of the church at home, an excuse for withholding their aid in spreading the gospel through heathen lands." While attending to his missionary duties under the appointment of synod, he labored for some time in the Evangelical Lutheran Church of Waterloo, and assisted its pastor, Rev. Mr. Moyer, in gathering a rich harvest of souls. In the same year, he was also present during an extensive revival of religion in the Evan-

gelical Lutheran Church of Schoharie. He rendered very important assistance to the pastor in the progress of the work, and was doubtless instrumental in the conversion of some who have united with the church, and still speak of him and his labors on that occasion, with gratitude and affection.

He received his appointment as foreign missionary to India, from the Foreign Missionary Society of the Evangelical Lutheran Church in the United States, on the 25th of May, 1843. Shortly after this, he was married to Miss Lorena Pultz, of Churchtown, Columbia county, N. Y., a lady possessing eminent qualifications for the work of missions, to which she had also devoted herself in early life, and whose labors in the cause, in connexion with those of her husband, have been greatly blessed. She is now a bereaved widow, with two children, left among the heathen, where she is still successfully engaged in the work to which she seems to be wholly consecrated. The Lutheran Church in this country owes her a duty which we trust will always be deemed

sacred, and that she and her children will always have that sympathy and affectionate regard to which they are entitled.

When Mr. Gunn received his appointment from the Foreign Missionary Society of the Evangelical Lutheran Church, in the United States, he was directed by the society to spend some time before his departure, in visiting our churches in this country, and preaching on the subject of foreign missions, to promote a missionary spirit, and make collections for the society. This service he performed with diligence and faithfulness, and succeeded in awakening more general attention to the subject among our churches.

He was ordained by the Hartwick Synod of the Evangelical Lutheran Church, New York, as a missionary to the heathen, in the Lutheran Church at Johnstown, N. Y., on the 5th of September, 1843. The exercises on that occasion were peculiarly interesting, as it was the first ordination of a foreign missionary ever performed in the Lutheran Church of the United States. The ordination sermon was preached by Rev. J. Z. Senderling,

President of Synod, from Isa. xlv, 8 : *Drop down ye heavens from above, and let the skies pour down righteousness; let the earth open, and let them bring forth salvation, and let righteousness spring up together : I the Lord have created it.* After his ordination, Mr. Gunn made an address to the synod, in which he took an affectionate leave from a body with which he had been so agreeably connected, and earnestly commended to the brethren the interests of a cause claiming the sympathies, prayers and labors of all who love God, and their fellow creatures.

On the 13th of the same month he delivered a farewell address to the Lutheran Church of Schoharie, of which he was a member. A sermon was preached by Rev. P. Snyder. The pastor of the church, the writer of this sketch, addressed the missionary and his companion on their duties and sacrifices in the great work which they had undertaken, and commended them to God and his grace, in their noble and perilous enterprise. The farewell address of Mr. Gunn left an impression on the minds of the

congregation, which will never be effaced. With many tears and affectionate wishes, the members of the church and other Christian friends drew near to the missionaries to give them the parting hand; and it seemed as if they could not separate, so strong were the ties that bound them together; and yet the love of Christ was stronger in the hearts of his servants, who willingly severed those ties that they might carry the gospel to the heathen. In a letter to the pastor, from on board the ship which was conveying him to his destined field of labor, the missionary speaks of his affection for this people with whom he was so closely connected, and passed through many solemn and affecting scenes. He says : " It is now a year since I was with you in your precious revival. My heart swelled with emotions of gratitude as I saw many immortal souls gathered into the kingdom of God, and the remembrance of those scenes is still sweet and pleasant to my soul. But the distance of many thousand miles now separates us; and those dear people with whom I once was associated, and spent

so many delightful hours of Christina intercourse, I expect to see no more in the flesh. But though I shall be denied this privilege, I shall often think of them, and pray for their spiritual prosperity, and besides I shall look forward to the time when we shall be released from the trials and conflicts and temptations of the world, and meet again in Heaven." The revival of which he speaks in the above extract, occurred in the year 1843. He was present at a communion season in the Evangelical Lutheran Church of Schoharie, when sixty converts were added to the church. This was on Sabbath, the 7th of May, 1843. In the evening of that day, Mr. Gunn preached, and made a very impressive address to the converts, who had been received into the church.

In October, 1843, he received his instructions from the Executive Committee of our Foreign Missionary Society, which met in the city of Philadelphia, for that purpose. The corresponding secretary, Rev. Doctor Morris, delivered the instructions, and Rev. Doctor Kurtz, chairman of the committee,

gave the missionary a farewell charge. In the following month (November, 1843,) he embarked with Mrs. Gunn, and several missionaries of the Baptist church, in a ship at Boston, for India. In a communication which the writer received from him a few days before his departure, he says : "I have preached my last sermon in my native land. A week from this day, we expect to sail in the ship *Charles*, from Boston, to Calcutta. We feel cheerful in view of the prospect before us, and trust that the Lord will sustain us in that hour, when we shall bid adieu to the last of our friends in our native land. The promises of God are exceedingly precious to us, and we find near approaches to the Saviour in prayer."

CHAPTER III.

Arrival at Guntoor—Description of the place—Advantages connected with it as a missionary station—Labors of Rev. Mr. Heyer—Establishment of the mission by the Foreign Missionary Society of the Evangelical Lutheran Church, U. S. Successful labors of the missionaries—Mr. Stokes, the friend and patron of the mission—Difficulties connected with missionary labors among the heathen.

Mr. and Mrs. Gunn arrived at Guntoor on the 18th of June, 1844, seven months after they had left their native land, and immediately entered on the duties of their mission, in connection with Rev. Mr. Heyer, who had been previously sent out by the synod of Pennsylvania, and selected this place as most favorable for the establishment of our mission. Guntoor is a city in the Telugu country, situated between fifteen and sixteen degrees north latitude, and seventy-nine and eighty degrees east longitude from Greenwich. It lies near the sea, about sixty miles west from

the coast of Coromandel. It is two hundred and fifty miles north of Madras, and contains about twenty thousand inhabitants, who are heathen, with the exception of a few English residents, and native Christians. It is located in the midst of a dense population, surrounded by towns and villages, which might all be occupied as missionary stations. Here the Rev. Mr. Heyer, our first missionary from the Lutheran Church in this country, commenced operations. The selection was judicious. A more important and interesting field could not have been chosen. No place could have been selected in India, presenting stronger inducements for missionary labor, and offering greater advantages for the prosecution of the work. Mr. Gunn was cordially received by Mr. Heyer. He had labored here for nearly two years, and by his activity and zeal, produced a very favorable impression, when he was joined by Mr. and Mrs. Gunn. The mission was now established by the Foreign Missionary Society of the Evangelical Lutheran Church in the United States, and the missionaries

labored so harmoniously together, that the work begun by Mr. Heyer, was successfully carried on by their united energies and faithful coöperation.

In a letter received by the writer from Mr. Gunn, soon after his arrival in India, he says : “ Here I am now in Guntoor, with my beloved wife, engaged in our labors among the heathen. Our principal work is the study of the Telugu language. At family worship each day, we have eight or ten persons in attendance, some of whom can understand English, and to these I have the privilege of unfolding the gospel of Christ. Mrs. Gunn has a small class whom she is teaching the elements of the English language. One is a man forty years old, two are females, who appear to be interested in the truth. A few nights since, after we had retired, we heard a low voice in an adjoining apartment : it was the voice of prayer from one of those females. O, my dear brother, you cannot imagine how cheering these tokens of the Divine favor are to our souls in this land of darkness.” In

a communication received from him several months subsequently, he states: "Our schools are now in quite a flourishing condition, and I trust that much good may result from them. The care of the boys is divided between me and Mr. Heyer. The girls' school is under the superintendence of Mrs. Gunn, and numbers thirty-two. Considering the opposition of the natives to the education of females, this is quite encouraging."

In several letters and communications received from him about this time, he speaks of some of the discouragements, under which they had to labor in the commencement of their operations. A wide field was open before them, but it was a field abounding with so many obstacles, so much prejudice against Christianity, and opposition to the truth, that at times they were almost ready to despair; but then again they were encouraged by their faith in the promises of the gospel, and the kindness and support of the few Christian friends who resided in the place. Of these friends, Mr. Stokes deserves to be particularly mentioned. And his name

should ever be held in grateful remembrance by the Lutheran Church in America, for the liberal and efficient support he has rendered to our mission from its commencement to the present time. He has been the personal and devoted friend of our missionaries, ministering to their wants, counseling them in their difficulties, and encouraging them in their work, by his uniform kindness and faithful and unwavering friendship. He is an officer under the British Government in India, and exerts an influence in promoting the religious welfare of the people, far more honorable to him, than any political distinction to which he could be elevated. He has repeatedly advanced large sums of money for the support of our mission, and has given us a noble expression of his confidence in our missionaries, and especially, of his regard for Mr. Gunn, in an offer which he made not long since to our Executive Committee, of eight hundred rupees, if we would send out another missionary like Mr. Gunn. Speaking of this worthy benefactor of our infant mission in one of his letters, Mr. Gunn says : " He is

the collector of this district, receives a large salary from the government, and his greatest delight is to spread the gospel among the heathen. He is a man of liberal education, and one of the most devoted and exemplary Christians I ever met with. He aids most liberally in the support of our schools, contributes regularly every month, besides giving large donations towards our buildings and other conveniences connected with our establishment."

No one who has never experienced the trials and perplexities of our missionaries among the heathen, can form any idea of the difficulties connected with their work. They labor for a people who are incapable of appreciating their services, and generally show but little regard for the love and sacrifices of the missionaries who are laboring and suffering among them. Their hearts are so depraved, so hardened in sin, that it is almost impossible to produce any good impression upon them, and we have instances of faithful and devoted missionaries, who have toiled all their lives, and yet saw

but little fruit of their labor. Mr. Gunn describes this state of the heathen, so trying to the faith of the missionaries, in the following language : “ The indifference of the ungrateful people among whom we are wearing out the energies of our bodies and souls, often makes our hearts bleed. We remember, however, that it was for just such that Jesus came to suffer, and that it is only the grace of God which makes us to differ from them. In the midst of our cares and anxieties, we often find delight in looking forward to our eternal home. The rest that remaineth for the people of God, is just before us. A few more months and years, our trials will be over, and the glories of heaven burst on our vision; and then, if we should be so happy as to meet around the throne of God, some heathen, saved through our instrumentality, our joy will be full.”

CHAPTER IV.

Study of the Telugu language — Destruction of the mission house, by a storm — Another building erected, and removal of the missionaries to their new residence — Description of missionary buildings — Return of Rev. Mr. Heyer to this country — Baptism of converts — Zeal and devotedness of native Christians — Schools — Encouragements in the work.

The chief business of the missionaries, on their arrival at the station, was to acquire the language of the people among whom they were to labor. While Mr. Gunn was thus employed, he preached to the English residents, and also to the natives through an interpreter. This gave him much satisfaction, and afforded him some opportunity for usefulness to those around him. He had a great anxiety to become acquainted with the language, and thus be enabled to render himself more directly and extensively useful to the natives, who could only be addressed in

their own language. His feelings and anxieties on this subject are thus expressed in one of his communications : "O, my brother, how I long to speak to the heathen in their own language. I can now express myself with considerable ease on common topics, in short sentences, in the Telugu language; but have to resort to an interpreter when I wish to make myself understood in a public and continuous discourse. I am thankful to my heavenly father that I am now able, to a certain extent, to make known the great truths of the gospel to those who are willing to hear, and trust that with the Divine assistance, I shall be permitted in a few months to preach more effectually to the heathen in their own tongue."

In October, 1846, the mission house was nearly destroyed by a storm. Mr. Gunn and his family were suddenly driven from the falling ruins in the night, and found shelter in a neighboring dwelling. The schools which had been held in the house that was destroyed, were scattered, and it was with difficulty that a remnant were

collected, and instructed in a private dwelling, where also the exercises of public worship were performed. This was a serious disaster for the mission. It did not, however, dishearten our missionaries. Through the kindness of friends, who interested themselves in their behalf, they were provided with a comfortable dwelling, until another building could be erected. Mr. Gunn immediately commenced the work of repairing the injury which the establishment had suffered, in consequence of the late providential visitation. Only the upper part of the mission house had fallen, the lower part still remained, and was fitted up for a chapel and school room. This work was accomplished in a short time, and the schools in the week, and worship on the sabbath, proceeded as usual, without materially changing the condition of the mission. About the same time, an additional building was erected as a dwelling house for the missionary and his family, which is thus described by Mr. Gunn, in a report to the Executive Committee of our Foreign Mis-

sionary Society, soon after he had entered his new residence : “ We have a neat and comfortable dwelling house, into which we removed on the 20th of July, 1847. The main building, which is of brick, is composed of two rooms, one twenty-five feet by sixteen, and the other twenty by sixteen. On the outside is a verandah, nine feet wide, which runs all round, and enclosed on three sides, so that several small rooms are in the verandah part. The chapel and school room is forty feet long, and fourteen feet wide. The missionary buildings are pleasantly situated, and afford all the necessary conveniences for the family and teachers connected with the mission.”

In this year, (1847) Mr. Gunn was left alone with his wife, to superintend the mission. Mr. Heyer returned to this country to awaken, if possible, a greater interest among our churches, for the mission. In this effort, he was very successful, and much of the increased interest manifested by many of our churches in the cause is doubtless to be attributed to his faithful and efficient

labors. He visited most of our churches in Pennsylvania and New York, and wherever he presented the cause, he left a favorable impression. Mr. Gunn being left alone at Guntoor, the work on his hands consequently became greater, and the difficulties increased, yet under all these difficulties, he labored in faith and with perseverance, and he had the satisfaction of seeing the work of the Lord prospering in his hands. The work, although slow, gradually proceeded. The Lord blessed the seed sown by his servants, and made it fruitful. A few precious souls were hopefully rescued from the guilt and miseries of heathenism, and brought into the fold of Christ.

In a private communication to the writer, Mr. Gunn speaks of the favorable circumstances which encouraged him in his labors about this period. He says : " There is an old gray-headed Telugu here, who is a servant of Christ, and often prays the Lord of the harvest to send more laborers into the field. Another native Christian and his wife walked ten or twelve miles yesterday, over

a bad road, with a child in their arms, to attend the service on the sabbath, and walked home again in the afternoon. Another young man I baptized yesterday, who seems to be truly taught of the Holy Spirit. Others are coming regularly to me from villages ten or fifteen miles distant, to be instructed in the principles of Christianity. O, dear brother, is it not a privilege to do something for the heathen? Could you have seen the joy that beamed from the countenance of the young convert I baptized yesterday, and heard the expressions of Christian feeling he uttered, you might have formed some idea of the blessedness of laboring among the heathen, notwithstanding the trials and difficulties with which we have to contend." In the cases here mentioned, there is indeed nothing extraordinary, nothing more than what is usual in all true and genuine conversions among the heathen. There is, however, one thing that is remarkable in all such cases ; they show the power of Christianity over paganism. It is objected by the opposers of foreign missions, that

the heathen can not be converted. Every conversion through the instrumentality of Christian missionaries in pagan lands, is a practical demonstration of the power of the gospel unto the salvation of the heathen, and were there only one such instance on record, it would show the fallacy of this objection; but we have thousands of instances in the history of Christian missions, to prove that the heathen can be converted. Multitudes lost in darkness have been brought to the light, through the power and influence of Christianity. And this shows, that missionary efforts are by no means to be regarded as visionary; and that to send out missionaries for the conversion of the heathen, when viewed in connection with its results, is quite as reasonable, as to engage in any benevolent or philanthropic enterprise, for the happiness of our fellow creatures. In his report to the Executive Committee of the Foreign Missionary Society, for the year 1847, Mr. Gunn states : " The number of scholars in connection with our four schools at Guntoor, is one hundred. I have preached twice on the

sabbath regularly to our native congregation throughout the year, with one or two exceptions. The number in attendance has been from fifty to one hundred and fifty. I have had many opportunities of addressing persons coming from a distance, upon the great doctrines and truths of christianity, and placing in their hands tracts and parts of scripture on their return to their homes. Thus the seed of the word has been sown. How much of it will hereafter spring up and bear fruit, is known only to God, in whom we trust."

CHAPTER V.

Continues his labors under encouraging circumstances — Addition of native converts to the church — Increase of schools — Stephen, a native teacher, and his wife, Rebecca — Rev. Mr. Heyer returns from America, and establishes a missionary station at Gurzal — Decline of Mr. Gunn's health — Visits Madras for the recovery of his health — Returns to Guntoor, and resumes his labors — Unable to perform active duties — Meetings of converts in his room for devotional purposes.

In 1848, he continued to labor with unremitting diligence in Guntoor, and in the vicinity, where the people were willing to listen to the gospel, and showed a disposition to be profited by missionary labor. From his journal and letters of this year, it appears that though there was great opposition to the gospel among the higher classes, and the great mass of the heathen round the station, still some impressions were made, which operated very favorably to the mission,

and greatly encouraged the missionaries in their labors. A few converts were added to the number of those who had already united with the church—the church was strengthened—the mission was more firmly established—the schools increased—and the work steadily progressed, amid all the difficulties which it had to encounter. In reporting the operations of this year, Mr. Gunn speaks particularly of the schools. He says : “In our Telugu day school, there are fifty-two scholars, and in the girls’ school we have twenty-eight. The scholars of the old Guntoor schools are all pariahs. Their number varied considerably at different times. At present, we have sixteen boys attending regularly. The number of scholars at present on the list of the English school is twenty-five. The whole number of scholars connected with our four schools, is one hundred and thirty-three ; and besides the instruction imparted by the missionaries, other teachers are employed as assistants. Stephen, a native convert, is the teacher of the Guntoor school. His wife, Rebecca,

who was recently baptized, is able to read well, and has charge of twelve little girls, whom she is teaching. The truths in which the scholars are instructed from day to day, are the precious truths of God, and though we may not see immediate results, yet a blessing may follow after many days."

In 1849, Mr. Gunn was again left without the assistance of Mr. Heyer, who after his return from America, proceeded to Gurzal, about the beginning of this year, where he established another missionary station, which has proved eminently useful to the cause. Gurzal is about sixty miles west from Guntoor, and there are several places in connection with it, where the gospel has been successfully preached by our missionary, and converts gathered into the church. In the absence of Mr. Heyer, much of the work devolving on the missionaries at Guntoor, had to be performed by native assistants. Mr. Gunn was fortunate in having several such assistants, and the schools and religious services were continued without interruption. In the course of this year, his

health began to decline. By repeated attacks of fever, his constitution became so much impaired, that he was obliged to relinquish part of his work, and only attend to such portions of it as he was able to perform. He was taken with hemorrhage of the lungs; his strength gradually failed, and it became evident to himself and friends, that he was threatened with pulmonary consumption; he was advised by physicians to seek relief by a journey to the sea shore. He accordingly repaired to Madras, where he spent some time in the year 1850, attended by Mrs. Gunn, in the residence of Dr. Scudder, a missionary of the American Board of Commissioners for Foreign Missions. Here his disease, after some time, put on a more favorable appearance, and after having considerably improved, he returned to his post at Guntoor, in June, 1850. Here he again devoted himself to his labors, as far as his strength would permit. He was not able to perform much active labor. He was anxious to do all he could; his whole heart was interested in the work, and sometimes he exert-

ed himself beyond his strength. Though he was weak in body, his mind was still vigorous, and he labored to do good to the souls of those who visited him in his sickness, and with whom he had an opportunity of conversing, when he was no longer able to preach. He wrote many affecting appeals to the friends of the cause, and the churches in this country, to stir them up to greater diligence in the work. Even after he was confined to his house, he exerted a blessed influence on the heathen who visited him in his afflictions, to sympathise with, and show their regard and affection for him. The converts often met in his chamber, and poured out their hearts before God, in prayer, for their beloved shepherd and the mission; and those seasons of prayer with the heathen converts, whom God had given him as seals to his ministry, were, as he himself stated, the happiest seasons he spent on earth. In his last letter to the writer, when he was near his end, he says: "How many mercies and trials have I experienced since I stood up in the church of Schoharie, and declared my

determination to preach the gospel to the heathen. Three or four times I have been within a step of death, but I am still alive, and deem it a blessed privilege to exert my feeble strength in this blessed cause. I was thinking a few evenings since, what a privilege it was, in the midst of bodily weakness and languor, to listen to the fervent prayers and praises of the converts, whom the Lord has given us in Guntoor from the Telugus. What will be our joy, when we shall meet these converts in heaven? O it is delightful to meet with these first fruits of our mission, round the throne of grace. They are the happiest seasons I have ever experienced." When he wrote this letter, he was on the borders of eternity. And as he was ready to depart, he was still anxious to do something for the heathen. He looked upon the employment of the missionary as a great and glorious work. "Who" said he, "can estimate the dignity and glory of this enterprise."

CHAPTER VI.

Last illness and death.—Character.

During the winter of 1851, he experienced but little relief from the malady which was gradually undermining his system, and left but little hope for his recovery. He passed through the hot season of spring without much apparent change, though it was evident to himself and friends, who felt a deep solicitude for him, that he was drawing near to the termination of his earthly career. In the beginning of June, his weakness increased, and other symptoms of the fatal termination of his disease began to appear. He was now brought to the borders of the grave, with the full consciousness that he was on the eve of his departure for the eternal world; and in view of the great change which awaited him, the exercises of his mind were so interesting, and exhibit so much of the spirit of the work to which he was devoted,

that we will mention a few particulars, as they were furnished by friends, who attended him in his last sickness.

As he felt his end approaching, he spoke frequently to those around him of the work which he was soon to leave, and expressed a hope that the laborers who would succeed him, might be enabled to reap a rich and glorious harvest. He felt a deep interest in the salvation of those for whom he had so faithfully labored, and as he drew near to the close of his labors, this interest seemed to increase, and he exhorted all who were connected with the mission, to consecrate themselves more fully to the work. At a time when he was suffering under great bodily weakness, he remarked to a friend, that he felt the frail tabernacle rapidly giving way,—but he rejoiced that when it did fall, he had a building of God—a house not made with hands, eternal in the heavens. He often spoke of the evils, with which he had to contend in his own heart. He mourned over his sins, and lamented that he had accomplished so little in the great cause for

which he had been permitted to labor—but had confidence in the merits and righteousness of his Saviour, and rejoiced in the bright prospect that opened before him in that world of bliss, where sin and sorrow never enter. His great desire seemed to be, that the work from which he was about to be removed, might go on, and that God might be glorified in it. If it had been the Lord's will, he would gladly have continued his labors, but since the Lord of the harvest had determined to call him away, he cheerfully obeyed the summons. His desire was to depart and be with Jesus. He had no other wish but that God's will might be done, and that he, and his friends and fellow laborers might yield up themselves, and all the concerns of the mission, in perfect submission to his will.

He endeavored to prepare his wife and children for the separation which he knew must soon take place. When he saw Mrs. Gunn depressed in spirit, and giving way to those feelings, which in her circumstances it is natural to indulge, he would point her to

appropriate passages of scripture, and then leave her to her own reflections, that she might look to God for that grace and strength which she needed. When in a conversation on the severe trial that awaited her, she remarked to him, that she sometimes feared that when it really came she would sink under it, he said, "With God's grace, you can bear it now, as well as at any time, and I feel assured in my mind, that the Lord who has thus far sustained you, will bear you up until the end."

He loved the Bible, and could say in his afflictions, "Thy word, O Lord, hath comforted me." He had divided the Psalms into thirty-one parts for each day in the month, which he read in the morning and evening. He also read portions from the Old and New Testaments each day, and compared them, that he might impress them more deeply on his mind. When he became too weak to read, Mrs. Gunn read aloud to him; and he often expressed to her the great comfort and satisfaction he derived from this exercise which she daily and regularly performed.

He had also his favorite Hymns, which by his request, she sung, in connection with daily prayer and reading of the word. One day, when they were conversing on the change, which in all probability soon awaited him, she asked him how it appeared to him, and how he thought he should be able to meet it? He referred her to the Hymn, "Rock of Ages," and said that Hymn described his feelings much better than he could express them. As he became weaker his voice entirely failed him, and he felt that it was a great privation when he could no longer express himself audibly in prayer.

On the 27th of June, which was his birthday, Rev. Mr. Heyer, and Rev. Mr. Groning, and Mrs. Groning, the missionaries from the neighboring stations, met at his house. The day was chiefly devoted to religious conversation, and devotional exercises. It was a solemn season for those missionaries, who had assembled to mingle their prayers and sympathies with their departing brother, and commend him, and the interests of the cause for which they had labored together, to the

God of missions. In the evening, Mr. Gunn had so much strength that he was enabled to sit down with his friends and fellow laborers at the tea table, after which, they united in family worship. They sung a birth day hymn. Mr. Groning read the 21st chapt. of Revelations, and then offered up a fervent and impressive prayer. All were deeply affected, and God was there with his special presence, and holy spirit, to comfort the hearts of his servants, who in this trying season looked to him alone for support and consolation.

The next Sabbath, June 29th, the little band of missionaries at the station, celebrated the sacrament of the Lord's Supper. It was the last communion season our departed brother enjoyed on earth. He experienced much comfort and peace. It was to him a rich foretaste of the heavenly joy which was before him. On Monday 30th, he was again favored with precious manifestations of the divine presence. His soul appeared to be filled with the anticipated joys of the saints in glory. While Mrs. Gunn was reading to him a favorite passage, "There is a river

the streams whereof shall make glad the city of God," he exclaimed, "I feel sometimes as if the spirit must be instantly released from this poor suffering body, and I could fly away."

On Tuesday, July 1, he continued sinking under increasing bodily weakness, though he retained his strength of mind in a remarkable degree. He gave Mrs. Gunn some directions in regard to pecuniary and domestic affairs. He made it a matter of conscience to owe no man any thing; and he was particularly desirous that all demands against him and his family, should be paid before his departure. Upon being asked again by Mrs. G., how he felt, he answered, "The publican's prayer is more suitable for me than any other. I have been but an unprofitable servant, a poor broken reed, but it is a comfort to know that we are accepted in Christ, the beloved." To a friend who called to see him this day, he said, "I know in whom I have believed." To another visiter he remarked, that he was not able to converse much, and then added, "O delightful

thought of home." In the evening, as Mrs. G. was standing by his side, assisting him in taking his tea, he fainted, and it was some time before he recovered. His little son Luther, a child about six years old, came in, and seeing him apparently lifeless, he asked if his papa was dying. His mother said to him, she thought he would soon leave them. He then said, "I would like to keep my dear papa, but if it please the Lord to take him, we must give him up." This simple declaration of her child, expressing so much submission to the will of the Lord, comforted the sorrowing mother's heart, and she felt herself greatly strengthened in her heavy affliction. On Wednesday, July 2d, it was evident that he was near his end. On being asked whether he had any fears of death, he replied, "None at all, all is bright and glorious." Observing that Mrs. G. was much distressed, he said to her, "My dear, it will be well for you, when you feel so, to think of the hymn,

"When languor and disease invade
 This trembling house of clay,
 'Tis meet to look beyond the sky,
 And long to fly away."

He manifested great attachment to his wife and children; and occasionally during his sickness, appeared to be much concerned for them; but as his end approached, he calmly and cheerfully gave them up into the hands of God, who, he knew, would take care of them; and he said to them, "I can now leave you to the protection of Him, who is a father to the fatherless, and the widows' God." When his beloved partner, who had shared with him in his missionary labors, and so tenderly sympathized with him in all his trials and afflictions, expressed to him a wish that if it were the Lord's will, she might be permitted to go with him into the mansions of eternal rest, he said to her, "Not yet, the Lord has yet a work for you to do in this mission." When she asked him whether he had any further wish to express in regard to herself or the children, he said, "Train up the children for Christ."

On Thursday and Friday, he continued to grow weaker. Mrs. Gunn read to him from the passage in Jay's Exercises, "Faint, yet pursuing." He said, with a smile, "that is

just as I feel, faint yet pursuing." He slept some on Friday night, and though he repeatedly urged Mrs. Gunn to take some rest, she remained with him and spoke with him several times during the night. In the morning, as the light came into the room, she saw that the hand of death was upon him. She read to him the text for the day, and he requested her to repeat it, and then said, "That will do now." After having joined with her in prayer, he turned to his wife, and said, "My dear, I feel as though I were fainting, I can not describe the strange feelings I have. Do you discover any change?" Before she could speak, he said, "I hope there is a change. If this could be my last day, Oh, how delightful." Having requested his bed to be moved near to the window, where he could see the mission buildings, he wished for a few moments to be left to himself, evidently with the intention of once more commending the interests of the mission to God in prayer, with his dying breath.

When Mrs. Gunn returned to the room, she found him with his hands folded on his

breast, saying, "Lord Jesus come, come quickly." He called his children, who knelt by his bed-side. He laid his hands upon the head of each, and with his dying admonition gave them a father's blessing. After which he composed himself to meet the last enemy. There was no struggle. He was perfectly calm. Mrs. Gunn saw that he was dying. His lips were still moving. She bent down to his face, anxious to catch the last word he might utter, and said to him, "My dear husband, is Jesus with you?" He faintly whispered, "Yes Jesus is with me," and with these words on his lips, he fell asleep in Jesus, on Saturday, July 5th, 1851.

A number of the heathen had assembled at the mission house to see him in his last moments, and witness his departure. Among these were some, who had been brought into the fold of the great Shepherd through his instrumentality. After he was dead, four of these native converts asked the privilege of remaining, and watching with his body during the night. This request was of course

granted, and they had the mournful satisfaction, of giving this last sad testimony of their love and affection for their departed shepherd. In the evening, when the afflicted widow entered the room, to look on the remains of her loved husband, she found them sitting round the body, with their Testaments in their hands, and after having retired to her chamber, with her two children, in the stillness of that night of grief and sorrow, she heard them sing in Telugu, the favorite hymn of their beloved pastor, whose voice was now silent in death:

“ Rock of Ages, cleft for me!
 Let me hide myself in thee;
 Let the water and the blood
 From thy wounded side which flowed,
 Be of sin, the double cure,
 Cleanse me from its guilt and power.

“ Not the labor of my hands
 Can fulfill thy law’s demands,
 Could my zeal no respite know,
 Could my tears for ever flow,
 All for sin could not atone,
 Thou must save, and thou alone.

“ While I draw this fleeting breath,
When my eye-strings break in death,
When I soar to worlds unknown,
See thee on thy judgment throne,—
Rock of Ages, shelter me!
Let me hide myself in thee.”

“ Never,” says Mrs. Gunn, in a communication stating these affecting circumstances, “ did the voice of prayer and praise sound so sweetly in my ears, coming, as it did, from the lips of those who only a few years since, were among the most degraded heathen. It poured a balm into my afflicted soul. I felt rewarded for the trials I had experienced, in tearing asunder the ties that bound me to my native land, and for the severe affliction which God in his mysterious providence had now laid upon me.”

His funeral was held on sabbath, the 6th of July, and attended by the English residents at the station, and a large concourse of the heathen population. Rev. Mr. Heyer, our missionary at Gurzal, read the funeral service in the English language, and Rev. Mr. Groning, missionary at Ellore, in Telugu.

The native Christians and the children of the mission schools sang, in Telugu, the hymn "Rock of ages."

Mr. Gunn devoted himself to the work of foreign missions, from a principle of love to his Divine Master, and a sincere regard for his glory. He loved the cause, and after he had given himself up to it, he labored patiently and cheerfully in it, as long as God gave him strength. We had hoped that his life might be spared for many years, and that he might be long and extensively useful among the people, where he had gone to labor. But he was cut down in the midst of his days and usefulness; and God, who in his mysterious providence so directed, has a wise purpose in this dispensation, which we can not now fully see; but we shall see it hereafter, when all the purposes of God, and the wisdom of his dispensations shall more fully be made known. We know it is the Lord who has laid his hand on our infant mission, we acknowledge it is right, and bow with submission to the dispensation of the Almighty. For our departed brother, we

do not mourn—our loss is his gain. He has entered into his eternal rest—a rest to which he looked forward with hope and joy; and how consoling must be that rest, after having passed through so many toils and temptations, and conflicts, and trials of faith.

Mr. Gunn did not possess those brilliant talents which strike the mind with so much force, and carry it away with the first impression. It required some time, and an intimate acquaintance with him, to form a due estimate of the qualities of his mind and heart; and he always stood highest in the esteem and affection of those who knew him best. His preaching was instructive; he aimed at practical effect; he always left a good impression on his hearers, and gained their confidence and affection by the gradual exhibition of the excellencies of his character. He had a sound mind and excellent understanding, cultivated and enriched by a liberal education. His attainments in knowledge and piety, were above the ordinary standard, yet he never prided himself on his acquirements, and made no unnecessary dis-

play of them; he was always humble, ready to acknowledge his deficiencies, and willing to profit by the advice and counsel of others, whom he looked upon as his superiors in knowledge and experience.

He was eminently a man of prayer; he was so full of this blessed spirit, that it may truly be said of him, that prayer was his vital breath. He always acted from the conviction, that the blessing of God was necessary for the success of every enterprise, and in whatever he undertook, he consulted the will of God, and prayed for his direction and blessing; he sought direction from God by prayer, when he first thought of preaching the gospel to the heathen, and under the influence of the spirit of prayer, he devoted himself to the work; and it was this same spirit which afterwards sustained and encouraged him in his missionary labors. He was a successful missionary, because he was a man of much prayer.

He studied the scriptures that he might know the will of God, and having ascertained his will, he yielded implicit obedience to it.

He went straight forward in the path of duty, without regarding any sacrifice that might be required. When he was convinced that it was the will of God that he should become a foreign missionary, he promised God, that he would perform this duty, if the way was opened for him. It was a solemn promise, made in obedience to the will of God, and under the influence of the spirit of prayer, and faithfully did he keep his promise. God opened the way for him, he entered upon his work, did it faithfully, and fell a willing sacrifice; and in this, we see exhibited the strength of those holy principles of action, which govern the conduct of all true servants of God, who are conscientiously devoted to him.

Our departed brother had an ardent love for souls, and a predominant desire for the salvation of the heathen. This desire arose from a deep and settled conviction, that the heathen were lost, and could only be saved by the gospel. He devoted himself to the missionary cause with this conviction, and

seemed to be influenced by it in all his labors; he regarded his work as the most desirable employment in which a Christian can be engaged, and was attached to it from a principle which always rendered it pleasant to him. In his greatest difficulties and trials, he would not have exchanged it for any other situation or employment on earth. He was willing to labor in this work, and anxious to do all in his power to promote it, because he regarded it as identified with the glory of God, and the best interests of the human race; and when he was prevented by bodily weakness, from attending to those duties, which he had been accustomed to perform, his greatest affliction was, that he could not be as active in the work as he wished. As his strength failed him, his heart seemed to burn with an increased desire to be useful in the cause; this feeling he evinced in the last communications that were received from him. When he was approaching the borders of eternity, he felt more deeply than ever the value of souls; he seemed to

forget his own sufferings, in viewing the miseries of the poor degraded heathen, who were perishing in multitudes around him.

He was eminently useful to the mission, not only as a laborer, but as a friend and counsellor in the cause; in this relation, his loss will be deeply felt by the church. It is not too much to say, that in all the relations which he sustained to the church, to the missionary society, the executive committee, his fellow laborers at the mission, and the heathen, he acquitted himself in the most exemplary manner. His patience and perseverance, his faith and confidence in God, his anxiety to labor while he had strength to perform his duties, and his submission to the divine will, when he was no longer able to labor, his love for the heathen, and his desire to lay down his life as an humble instrument in their salvation, all these qualities formed beautiful traits in his character, and furnish an example, which will have a blessed influence on that mission, long after he shall have been in his grave. And in the example which he has furnished to the church, he has left

her a legacy, which is worth more than all the other services he has rendered her. It is a lovely example of humility, faith, obedience, self denial, conscientiousness and benevolence. With this example before her, it is the duty of the church to go forward in the work to which our brother was devoted, and offered himself the first sacrifice. The American Lutheran Church is urged to this duty by many weighty considerations, a few of which, we shall state in the conclusion of this memoir.

CHAPTER VII.

Reasons why the Lutheran Church should go forward in the work of foreign missions.

The Lutheran Church in the United States should go forward in this cause, because, 1st, *The spirit of foreign missions is necessary to promote the prosperity of the church at home.* The church can not prosper, unless she is found in the path of duty; and the duty of the church is to send the gospel to every creature. The great object of Christianity, is the conversion of the world; and every church must feel an interest in this object, if she would enter into the spirit of the gospel, and enjoy the favor and blessing of her Supreme Head. It is her duty to pray the Lord of the harvest to send more laborers into the field, to contribute according to her ability, that the laborers already in the field may be sustained, and that others may be sent out to assist them in the work. The church is bound, by her covenant obligations,

to use the means which God has placed in her hands for the conversion of the world. Christians must realize these obligations; they must feel that they owe a duty to the heathen; that they are debtors to all the world; they must love the souls of their perishing fellow creatures, and be willing to make sacrifices for their salvation. This is the true spirit of our religion—it is a spirit of benevolence. Christ himself manifested this spirit, when he gave himself as a sacrifice for the sins of the world, and it is his design that this spirit should prevail in his church—without it, the church can not prosper. A church who is devoid of the spirit of Christ, who has no sympathy for the heathen, and no concern for the salvation of the world, may have a name to live, but is dead, dead to the spirit of Christ, dead to the life and power of religion, dead to all the ends and purposes of its institution; it has no vital Christianity; it has not that love which is the only evidence of true religion; it possesses none of those essential principles, which can secure to it the favor and blessing of God.

And how can such a church prosper? God will not bestow his favor on such a people; we see this frequently exemplified; we see churches, who are abundantly able to give liberally for the spread of the gospel through the world, and yet give but little, and that often grudgingly. They withhold from God the tithes, which they should bring into his storehouse for aiding his cause, and those very means which they should devote to him, they use for their own selfish and worldly gratifications. And how many churches are impoverished and ruined by this selfish and worldly spirit. God sends leanness into their souls; he sends them the canker and the mildew to eat up their substance; he withholds his blessing from them; religion languishes; the sanctuary is forsaken; the gospel can not be supported; ministers are driven from their posts and the churches left desolate, and all these judgments have come upon them, because they have closed their hearts against the spirit of Christ, and given themselves up to a selfish and worldly spirit. No church can prosper in this day, when we

have so much light on this subject, without the missionary spirit.

A church which enters into the spirit of foreign missions, and is active in the cause, must be blessed. It may be compared to the earth, sending up its vapors into the clouds, and receiving back the refreshing showers, to fertilize and make it fruitful. Suppose the earth were to withhold the moisture which ascends in the air and forms the clouds, upon the plea that it was exhausting itself; would it ever be visited by the rain and the showers, which are indispensable to give "bread to the eater, and seed to the sower?" No, it would soon become a barren waste; it would then indeed be exhausted, and make itself poor by withholding the means necessary to enrich it. Suppose the husbandman were to withhold his seed from the ground, upon the pretence that he had none to spare; would the ground yield its increase, and furnish the owner with a crop every returning season? There would be no such return, and the husbandman would find that he was empoverishing himself by such

a selfish and short sighted policy. So if we withhold the gospel from the world, we deprive ourselves of a rich spiritual harvest, which we might reap for our own souls. When we send out the gospel, we scatter seed among distant nations, which will yield an increase of blessings on our own soil. We send out streams of salvation to water others, which will return with showers of grace upon ourselves. We shall thus most effectually promote the prosperity of our own churches. We shall be elevated and strengthened, and enlarged by this spirit, and find by our own experience, that what God says in his word, is true: "There is that scattereth, and yet increaseth, and there is that withholdeth, but tendeth to poverty."

Not long since we had an account of a church laboring under a heavy debt, and the people felt discouraged, and thought they would never be able to recover from the low state, into which they had fallen. They called a pious and experienced minister, who commenced his pastoral duties, by urging the people to give for sending the gospel abroad;

and through his influence they soon raised large sums to circulate the Bible and send out missionaries; and the consequence was, that their debt was paid, and they became one of the most efficient and flourishing churches in the community. And so it will be in every case, where the missionary spirit prevails. The best way to promote the interests of the churches, and support the gospel at home, is to send it abroad. If we would furnish it to our own population, and the destitute places around us, we must give it to the heathen. When we attend to the wants of others, we shall not forget ourselves; when we do good to our fellow creatures, we shall be better prepared to benefit ourselves; when we send the gospel to the heathen, and hear how thankfully they receive, and how highly they prize it, we shall set a higher value upon it, and do more for it among ourselves; it will come back to us like the refreshing showers upon the parched ground and dry earth. If we would raise up ministers to supply the churches at home, we must send missionaries abroad; this is the true policy

of Christ's spiritual kingdom. If the Lutheran Church would succeed in the noble enterprise of domestic missions, in which she is now exerting herself with so much energy, if she would furnish the men and money called for in the great west, and meet the demands in other destitute portions of our country, she must go forward in the cause of foreign missions. There is no cause which is calculated to draw out the hearts of our people like this. Our past experience shows this. The Lutheran Church in this country, never evinced so much spiritual life, and advanced so rapidly in prosperity, as she has since the commencement of our foreign missionary operations. Such is the result of the spirit of foreign missions; it elevates the character of the church, brings up the people to a higher standard of piety, and prepares them to engage more readily and liberally in every good work. "There was a period of my ministry," said *Andrew Fuller* to a friend, "marked by the most pointed systematic effort to comfort my serious people, but the more I tried to comfort them, the more they

complained of doubts and fears; I knew not what to do, for I had done my best to comfort the mourners in Zion. At this time, it pleased God to direct my attention to the perishing heathen in India. I felt that we had been living for ourselves, and not caring for their souls; I spoke as I felt; my serious people wondered and wept over their past inattention to the subject. They began to talk of a Baptist mission, the females especially began to collect money for the spread of the gospel; we met and prayed for the heathen, and considered what could be done for them among ourselves, and did what we could; and whilst all this was going on, the lamentation ceased, the sad became cheerful, and the desponding calm. No one complained of a want of comfort, and I, instead of having to study how to comfort my people was comforted by them, they were drawn out of themselves. Sir, that was the real secret; God blessed them, while they tried to be a blessing." Here is an example, to illustrate a great principle which still appears to be a secret in many churches, it is this;

doing good to others, is the great means of drawing down blessings on ourselves. Let us profit by this example, let us send the gospel to the heathen, and pray that through the power of God, it may be made effectual unto their salvation, and God will send down his holy spirit in our hearts, and revive his work in our churches, and cause us to feel, that there is an intimate and inseparable connection between the spirit of foreign missions and the success and prosperity of the church at home.

2d. God has opened the way.—When our missionaries entered into the field selected for our foreign operations, they followed the clear indications of Providence; it was the Lord who directed them to that field, and being convinced of this, they entered upon their work with strong confidence in God. The Telugu country is a large heathen territory, along the eastern coast of India, containing 200,000 square miles, and embracing a population of 10,000,000. It is a country which, though covered with the thick darkness of paganism, holds out many encourage-

ments for missionary labor. It is full of large towns and cities, where the gospel might be preached if they could be supplied with missionaries; the whole country is open, and in many places the people are educated, intelligent, and willing to hear the gospel. It seems indeed strange, that Christians have hitherto directed so little attention to this interesting field. There are now only twenty missionaries in that whole region, stretching from Madras to Ganjam, along the coast upwards of 800 miles.

About thirty years ago, a mission was established among the Telugus, by the London Missionary Society; but the work was not carried forward with that zeal and efficiency, which its importance demanded, and it does seem, that this field was reserved, by the providence of God, for the American Lutheran Church; and God has directed us to it in a manner, which clearly shows his design that we should possess and cultivate it. He directed his servants *Gutzlaff* and *Rhenius* to prepare the way for us, and after they had done so, to send their appeals to the Lutheran

Church in this country, to stir up the hearts of our people in the cause. When our first missionary went out, he was led in the providence of God, to the very spot, where his services were most needed, and where he could labor most successfully. And in all the subsequent operations of our foreign mission, we can plainly see the hand of the Lord directing and blessing his servants in their labors. He has added to the number of our missionaries, raised up kind friends for us, both at home and abroad, who, by their united efforts, and the divine blessing, have established our mission on a permanent basis, and extended its usefulness. We have now four stations, six ordained missionaries, four female missionaries, several native assistants and a number of schools in successful operation, where the truths of Christianity are taught and impressed on the heathen mind.

The work is constantly extending; our missionaries are calling for help; they tell us that the way is open for a much greater work, that they need more laborers to gather the harvest, which God in his providence is

spreading out before them; God has blessed the labors of our missionaries, far beyond what was anticipated when they went out. It is one of the most remarkable instances of success which has attended modern missionary operations; in less than ten years, we have gathered a force of fifteen missionaries, including females and native assistants. We have established several churches, and gathered a large number of children in our schools, where they are instructed in the truths of the gospel. God, who in his providence has opened the way for us in this work, has also prospered us; he is still opening the way for more extensive usefulness, and we must go forward that we may fulfil the purposes, for which God has called us into this enterprise. He has sent us into this vineyard to do a great work; the eternal happiness of thousands of souls, may depend upon our success, and it is our duty to do this work, and cultivate this field in obedience to the will of God, and for his glory. He has opened for us a large door for usefulness, a way of access to the heathen world,

a way, in which we may exert a saving influence upon the souls of many generations to come, and be the means of rescuing them from the darkness and miseries of heathenism. God has been teaching us, by all his providential dealings with us since we commenced this work, that it is our duty to go on with it, and not faint, nor grow weary in it.

We have had our trials, our dark seasons and afflictive visitations. We have sustained a great loss, in the fall of one of the pioneers of this enterprise; it is a severe blow to the mission, and there are doubtless other afflictions and obstacles in our way to try our faith and patience for the future; but the Lord, who has thus far been with us, will not now forsake us. The removal of our brother should lead us to exercise more faith in the God of missions; it shows us that we can place no dependence on human instruments, however necessary they may be to the work; God is our only helper—upon his almighty arm alone can we lean for support—to him we must look for success, and if we

are faithful and diligent in the work he has committed to our hands, he will continue to sustain and bless us in it. While he is with us, to lead us in the way, which he has opened for us, we have every encouragement to go forward, trusting in him as the pillar of our strength, and the rock of our support.

The Lord is opening the way for the spread of the gospel all over the world. But a few years ago, China, and Burmah, and Turkey, and Madagascar, and the Batta country, and a large portion of India, were closed against the gospel; no missionary could enter those dark regions without risking his life. But now God has opened the way in all these countries; there never was a time in the history of the world, when the heathen were so accessible to the gospel. God has shaken the earth, to make way for the coming of his spiritual kingdom; he has taken away obstacles which opposed the progress of Christianity for centuries. By a late ordinance of the British government in India, the restrictions of caste, which prevented thousands from embracing Christianity, have

been removed. This act establishes a new principle—it gives religious liberty to the people, and will do more to aid the progress of Christianity in India, than the labors of the last fifty years. Thus the Lord has opened the way for the gospel among the heathen; and it is the duty of the church to look at these openings, and regard them as providential indications, admonishing her to go forward in the glorious enterprise of evangelizing the world.

3d. *A missionary spirit is awakened in the church.*—For many years, the Lutheran Church in this country appeared to be but little interested in foreign missions. Her energies were directed to her domestic missions. We needed so many missionaries at home, that we had none to send abroad, and for a while the church seemed to forget the command of the Supreme Head, “Go ye into all the world, and preach the gospel to every creature.” But a new spirit has been awakened. With the revivals of religion, which brought new life and energy into the church, came also the missionary spirit;

and this spirit so congenial to true Christianity, and so indispensable to the prosperity and glory of the church, is increasing, and though there are many within the pale of the church who have not been brought under the influence of this spirit, still there are evident indications, that it is spreading and producing a general impression. The people have been interested in the subject. Their attention has been roused by the facts that have been presented, and the wonderful developments of Providence in connection with our missionary operations. They have become better acquainted with the condition and wants of the heathen, and as they have become more enlightened, they have felt a deeper interest in the cause. Errors and prejudices which have existed for many years, have vanished, and members of churches, freed from these errors and prejudices, now begin to see that if they would do their duty, they must obey the command of Christ, to go out into the world and preach the gospel to every creature.

We rejoice to see such a spirit awakened,

and our duty is to cherish it. It needs to be encouraged and strengthened, and the way in which this spirit which is now rising in the church can be most successfully encouraged, is to go forward in the cause which it seeks to promote. We are now fully embarked in the enterprise, and we have reason to be thankful for the success which has attended our efforts, and the missionary spirit which is awakened in the church. They are blessed indications to encourage the friends of the cause, and stimulate them to greater zeal and activity. We have long wished for this interesting crisis. Many hearts have anxiously looked forward to this period, and earnestly prayed that the Lord might awaken a missionary spirit, to stir us up in the work ; and it now remains to be seen whether the church will put forth the energies which the crisis demands. Our mission is established under favorable auspices; the labors of our missionaries have been blessed. A favorable impression has been produced on the minds of the people round our stations. Many appear to be

willing to listen to the gospel. Some have already embraced the truth, and yielded up their hearts to its influence. Souls have been hopefully converted ; churches have been established ; schools have been gathered ; and the instruction communicated in the schools, as well as the gospel preached by the missionaries, are shaking those false systems of religion, which have been established for ages in the minds of the heathen, and preparing them for the reception of Christianity. The success which has attended our past efforts, holds out every encouragement for the future.

The Telugu people have a strong claim to the beneficence of the Lutheran Church in the United States. A nation of ten millions lying in darkness, and perishing in sin, can not be viewed with indifference by a Christian community. They must be regarded with interest, and the time has come when we must show to the world, that we feel an interest in these souls, or suffer the reproach of leaving them to perish, when, perhaps, through our instrumentality,

they might have been saved. God, in his providence, has brought us under peculiar obligations to the Telugu people. We owe the gospel to all the world, but more especially to that nation where we have located our mission. That seems to be designed for us by Providence, as our special field of labor. We should therefore feel that there is a peculiar responsibility resting upon us in regard to this field. As a church, we are bound more than any other Christian denomination, to cultivate this field, and gather this harvest; and if this harvest is lost, we shall incur a heavier condemnation than others who never entered on this field.

The evangelization of the Telugu people, appears to be a work which God in a great measure, has designed for the American Lutheran Church. It is a work in which we should all feel it a privilege to engage, and in the prosecution of which, we have an advantage, which we should all be willing to improve. God has opened for us a way of access to this people; he has awakened a missionary spirit, and raised up missionaries

who have gone forth, and while some are laboring in the field, others are on the way, and others still who are ready to go, and offer themselves for the work as soon as the church will send them; and while this spirit has been prevailing among us, while we have been sending out missionaries and giving the gospel to others, it has been richly blessed among ourselves. Nothing has contributed so much to the success and prosperity of our church in this country, as the establishment and successful prosecution of our foreign mission. For the truth of this assertion, we appeal to every intelligent observer of the progress of our church for the last ten years. The spirit of missions is the spirit of true religion, and where the missionary spirit prevails, true religion will flourish; this is a fact long established by the experience of every Christian who has cherished this spirit, and we of the Lutheran Church are experiencing the same thing, and adding our testimony to that of other denominations, who have long been convinced of this truth.

The work of foreign missions will admit of no delay; thousands and millions of heathen are perishing in sin; in thirty years another generation will pass away, and what is to be done for them must be done speedily. Multitudes round our foreign missionary stations are willing to hear the gospel, and might doubtless be brought under its influence if they could be furnished with preachers. The whole Telugu country, as we have already stated, is open for the propagation of Christianity; if we had a hundred missionaries to send out this year, they could all be usefully and successfully employed; and we need this number to carry on the work as efficiently as our duty and the interests of the cause require. We appeal to all who love the Lord Jesus Christ and his cause, in the Lutheran Church, to come up to this work of the Lord, this work of benevolence in which the church is engaged, and assist in carrying it forward. We ask the prayers of the friends of the Redeemer, and trust that they will cheerfully and liberally contribute from the substance which God has given them,

that this mission, which has been so far sustained by God's blessing, may go on and prosper. We look just at this period with intense interest on this mission. It has lost one of the main pillars upon which, humanly speaking, it seemed to rest; but we trust it has not lost that almighty friend, by whom alone it can be preserved and supported, and we hope and pray that that friend will stand by it in its present time of need, and that he will raise up other friends to take the place of him, who fell at his post like a true soldier of the cross, and that his example may be blessed to his successors in the work, and to the church at large.

JOURNAL.

SEPTEMBER 12, 1847.

Preached morning and afternoon from 2d Cor. iv, 1-7, and trust that the Lord may condescend to bless my poor efforts to promote the interests of his cause among the heathen. O, how strong is Satan's power over the minds of these deluded idolators—how skillful in adapting his temptations to their various cases, and how successful in drawing the multitude after him.

What remains therefore to the missionary but to do as Paul did, not to preach himself, but Christ Jesus the Lord—to preach Christ as the way, the truth, and the life—to set forth his amazing love in suffering and dying even for the heathen.

At the close of the afternoon service, I asked Stephen if he understood my discourses. He answered, "thirty years I lived in idolatry, without ever hearing these import-

ant truths, and my heart had become very dark and wicked, but the Word and Spirit of God are now dispersing my darkness and wickedness, and I do understand something." How encouraging is such a testimony to the missionary.

SEPTEMBER 19.—Spoke this morning from Luke xviii, 18-30, and hope that the seed sown on the occasion may not be entirely lost. There were two persons present from neighboring villages, whose hearts seemed to be impressed by the Spirit of God. May grace be given them to enter into the kingdom of Christ without delay.

SEPTEMBER 23.—Conversed a short time with an intelligent Mohammedan. He understands the English language well, and has been reading from time to time, different books that I have lent him. He spoke at this time about Paley's Natural Theology, which he has read with considerable care. After speaking a short time upon natural theology, I inquired if he had carefully read the New Testament, and what he thought of it. He said he had read it, and that it con-

tained an excellent system of religion, that it was reasonable throughout, which the Koran was not. I then spoke to him affectionately of the Christian system, as being the only one which gave us any knowledge of a suitable mediator through whom we could approach God, and obtain the remission of sin and eternal life, and that Jesus Christ was, without doubt, the mediator and saviour of lost sinners. I lent him a volume of sermons, in which the character and offices of Christ are set forth at length, which I hope and pray may prove beneficial to his soul.

SEPTEMBER 28.—Received this morning a package of Observers. In looking them over I found much that is calculated to grieve me, and some things of an encouraging nature. It is a painful thought that the subject of foreign missions has so slender a hold upon the hearts and affections of the brethren of our church—even of the brethren in the ministry. Surely it can not be pleasing in the sight of the Saviour, that year after year should pass away, and no young men from the bosom of our church be sent forth to la-

bor in the midst of the perishing heathen. Our young brethren in the ministry, and those who are pressing into it, can not all be possessed of the right spirit, or they would, some of them at least, be willing to sunder the ties that bind them to home and friends, and pant to come forth and preach the everlasting gospel to the idolators of India.

It is pleasant however to reflect that some of our brethren are dissatisfied with the past remissness that has been manifested, and are endeavoring to bring about a more vigorous state of feeling and action in the church on the subject of foreign missions. May it not end in words and printed resolutions.

OCTOBER 1.—Visited the school taught by Stephen in Old Guntoor. The first class exhibited great readiness in answering questions in connection with the scriptures that I put to the several scholars, which showed that much pains had been taken by the teacher to instruct them. Several copies of the Ten Commandments and other portions of the scriptures were attached to the different parts of the wall of the school room, so

that there is a silent testimony borne against idolatry, which strikes every reader that enters the room.

OCTOBER 4.—The monthly concert for prayer was held at my house, as usual. Much profitable conversation was had concerning the interests of Christ's kingdom; and when we separated, it was, I trust, with a mutual desire on the part of the six brethren and sisters present, to do more for the cause of Christ than we have hitherto done among the heathen, where our lot is cast. I read part of a chapter from Harris's Great Commission, well calculated to stir us up to increased activity among the heathen.

OCTOBER 19.—Had an interview with three Roman Catholics from the vicinity of Fer-ingapooram. One of them was quite intelligent, and spoke very freely of the irregularities of the priest, who is at present there, and the ill feelings of the majority of the people against him. May the vile conduct which the priests of the man of sin here exhibit in their midst, lead the people to open

their eyes and seek for a purer religion than that of Rome.

OCTOBER 28.—One of our native Christians this morning, expressed a strong desire to me, that a plain and simple exposition of our Lord's Sermon on the Mount might be translated into Telugu. His thirst after divine knowledge is indeed most commendable, and it is to me a source of much satisfaction to unfold the scriptures to him. One can hardly imagine, who has been brought up in a Christian land, in the midst of a variety of religious books, of the great disadvantages that our native Christians labor under, who have only a part of the scriptures in their own language, and a few religious tracts; and from the manner in which they have been trained from their infancy, even these they are poorly prepared to understand. The Christian religion brings with it a variety of important truths, many of which the heathen have known but little or nothing about; and even the terms in which they have to be conveyed, are new, or have to be used in a

different sense from what they ordinarily are. And with regard even to native Christians, they mistake our meaning constantly. A judicious exposition of *one* of the gospels translated into Telugu, would be of immense service to our native Christians, and help them to understand many passages of scripture that are now exceedingly dark to them. A missionary in Madras is engaged in translating one of the volumes of Barnes's Notes on the Gospels into Tamil. When such a work will be done for the benefit of the Telugus, I know not.

NOVEMBER 1.—Felt extremely tired this morning after the labors of the Sabbath, and having concluded my usual religious exercises with the natives who came to me, I lay down with a desire to get a little rest; but instead of that I got into conversation with different persons that came to me, and continued it till after 12 o'clock. The first person that came to me was a deceitful, caviling Brahmin. He professed to be entirely ignorant of all the systems of the Hindoo religion, and declared positively that he

had no mind, that he understood nothing. It seemed to be no use to spend any time in conversing with such a man, and I thought I would try to convince him in some tangible way of his folly. I therefore started suddenly from my seat towards him, and made an attempt to take hold of his nose. He threw himself back instantly, and cried out "don't touch me." But, I answered, you have no mind, and if you have no mind you are not a man, so there can be no harm in taking hold of your nose. When he saw that I was in earnest about the matter, he spoke again very decidedly, "I have a mind." He showed very clearly that he had a mind, and that it was made up very strongly to resist my defiling touch. The interview was apparently an unprofitable one, as almost all are that I have held with Brahmins.

NOVEMBER 9.—Left Guntoor this morning for Prettipand, twelve miles distant, where I intend to spend a few days in preaching the gospel in the surrounding villages. It is painful to reflect, when I go forth abroad, that the interests of the mission at home

must suffer, and when I am at home, it is painful to think that the vast population of the villages around must be neglected. Surely our brethren at home can not be actuated by a right spirit, or they would not leave one man to toil on single handed year after year. If three or four missionaries of the right stamp were on the ground, the character of our present schools could be elevated at once, and the number increased; and then one or two might be preaching the gospel the greater part of their time in the villages; and one might lend a helping hand in translating and giving a Christian literature to the millions of Telugus; and if one should be disabled by sickness, or laid aside by death, the work would not cease. As it is, the single handed missionary has a variety of things devolving upon him, none of which can be done as they ought to be; and what is more painful still, is the thought that he may be removed by death at any time, and the mission be abandoned for years, or entirely given up. May God in his mercy, prevent such a thing, lest the heathen triumph.

But to return. The journey was a pleasant one, and I felt thankful to God for the privilege of going forth and delivering the messages of his grace to my fellow men.

In the afternoon I spoke to a number of persons who had come together to transact their worldly business with the collector. I found it difficult at first to divest their minds from their own affairs, to listen to my message. But after listening awhile to their complaints about the failure of their crops, I succeeded in gaining their attention, while I presented to them the claims of the Lord of Heaven. One of the men asked with considerable apparent surprise, if God was offended with idolatry? I replied yes, and on account of idolatry his curse was visibly resting upon the people. Another asked, if they forsook their idols and served the true God, whether they should ever die? I answered that all men must die, whether idolators or the servants of the true God, but that there would be this great difference after death: idolators must be turned into hell,

while those who loved and served the true God would be taken to Heaven.

NOVEMBER 10.—Started this morning before sunrise from the Bungalow, and went to Gottipand, a village three miles distant, and took my stand at the corner of one of the streets, and commenced conversing with a man who ventured near me. Soon another and another came up, and the news that a stranger was in their midst, spread, and I soon had a large congregation around me, men, women and children. Several of them listened with a good degree of attention to the things that were spoken, and gave their assent to the truths that were announced to them. A surly Brahmin, who seemed to know well the object that I had in view in coming there, felt disposed to make a disturbance. Having got upon a stone to make himself conspicuous, he spoke in a most vociferous manner for some time. From the rapid manner in which he spoke, I could not understand all that he said, so I gave Nicodemus, my catechist, who accompanies me, an opportunity to speak; and by his fluency

in quoting poetry from some of the poets who have condemned idolatry, the Brahmin seemed to be confounded, and walked off. After he departed, I told the people that the man had evidently come there with no good design, but that he had uttered *one truth*, upon which I would make a few remarks—that was, that “there is one God.” *That* God, I said, had made a revelation of his will to men. He had given them laws, all of which they had broken, and they were consequently under the curse of God’s law, on account of their sins; but that God had, in great mercy provided a Saviour, who had made an atonement for sin, and through him we could obtain eternal salvation for our souls.

While I was speaking, several yoke of oxen and buffaloes were driven through my audience, though not with any design to make a disturbance. One man stood nearly half an hour with a harrow resting upon his shoulders, listening to the word of God.

NOVEMBER 11.—Went this morning to the village Yennegendla, four miles distant from

the Bungalow, and in the shade of a Hindoo temple, bore testimony against idolatry, and in favor of the religion of Christ. Among my hearers was an old man apparently seventy years of age, who pretended to take a deep interest in what I said, saying to those who stood around, "go and call the villagers, that they may come and hear." But it was easy to see that it was all a pretense, as he was disposed to talk so incessantly as to give me constant annoyance. Under the cover of smooth words, there was doubtless a bitter hostility to me and my message. He was the chief man in the village, as it regards property and influence, and he doubtless thought that outward respect shown towards me, might be of temporal advantage to him. Among other things, I spoke of the various ways in which different persons were striving to gain merit. Some, after having amassed a great amount of money by fraud and injustice, afterwards expended a portion of it in building a temple or *goprum*, or digging a tank, thinking that such a thing would secure to them a vast

amount of merit; but that such things were all vain in the sight of a just and holy God, however much they might be extolled by men. I afterwards learned that this same old man had built the temple in whose shadow I had spoken, with the expectation of gaining merit by it. He has also the name of being a great rogue, and has got his property by injustice.

This temple, or rather goprum, has been built within the last three years, the only new idolatrous temple that has been erected in the district for a long time. There are a great number of Hindoo temples in every direction, but they all have the marks of age and decay. This is an encouraging circumstance to all those who are praying and laboring for the conversion of India. On a part of this temple, several very obscene figures were carved, but by an order of the collector, they had been broken. This is doubtless looked upon by some of the bigoted Hindoos, as an unlawful interference, though it was submitted to without any open complaints.

NOVEMBER 12.—Went this morning to Abbenanegoondlapallam, a village certainly of formidable name, though there are not many inhabitants in it. I thought at first I should have no people to speak to, as there seemed to be no particular movement in any direction. But I took my stand in the shade of a tree, and two men soon came to see what my business was. I commenced inquiring about the school, and was informed that there was none in the village, but that the one that was there three years ago, was soon after closed. I then asked about the temple, and what god it was dedicated to, and was informed that it was Hanooman, (the monkey god,) one of the incarnations of Vishnu. This led me to make some inquiries about his ten incarnations, and the reasons of them; and after listening to the statements that were made by a Brahmin, for some time, I read a part of a tract, in which the incarnation of Christ is spoken of, and explained the reasons of his incarnation. By this time, thirty or forty persons had collected together, and a good degree of atten-

tion was paid to what I spoke. But the Brahmin, thinking that his interests might suffer by the proclamation of such truths to the inhabitants of the village, began to dispute warmly, and bring forward a host of foolish objections. When I read the Ten Commandments to the people, the Brahmin said they could not understand them, they were so ignorant. But he was greatly mistaken, for one of those ignorant men began to make very correct remarks upon the propriety of the commandments, and declared that even the Brahmins were in the habit of breaking them all. I replied that it was true, that the Brahmins, whom they were accustomed to look up to with so much reverence, were all lying under the curse of God's broken laws, and they could not atone for one of their own sins, much less for the sins of others. It is painful to think of the dreadful influence that is exerted by the Brahmins in almost every village throughout the district, upon the minds of the people, in every respect in which religion is concerned. It is a source of unfeigned satisfaction to the

Christian, however, that the religious influence of the Brahmins is becoming weaker and weaker from year to year.

NOVEMBER 16.—Met with Col. Thompson this afternoon, a devoted Christian, who has spent some time in Maulmain. From him I learned for the first time, that Rev. Mr. Bullard, one of my fellow passengers to India, died in April last. He was carried off suddenly by that fearful disease, the cholera. A large and interesting field of usefulness had just opened before him, and he was about to enter it with much delight, when he was arrested by the hand of death, and called to his reward. How impressively do such dispensations of Providence, speak to the living to be up and doing the work that lies upon their hands to do. May they not pass by unheeded.

W. GUNN.

December 4th, 1847.

NOTES OF A MISSIONARY TOUR THROUGH THE PALNAND.

JANUARY 12.—This morning we all walked over the plains from Macheria to Polepully, about six miles. Most of the persons in one village through which we passed, had never seen a white face before, and it was amusing to see how intently they gazed upon us. One woman scrutinized us very narrowly as we passed; but not being satisfied with a single sight of our faces, she started off upon the run, taking a circuitous course, and came up in front of us again, and looked upon us with mute astonishment, till we had passed her the second time.

Polepully is the village in which John lives, the person whom I baptized in the beginning of the year 1847. He and his relatives felt themselves highly honored in having the missionaries come and spend a day with them, and immediately messengers were despatched to some other villages

around to call together different persons whom John calls disciples—persons who have been more or less impressed by the truths of Christianity—that they might also enjoy the benefit of our visit.

We stopped at first in the little house that I caused to be erected the year before, for a school house and place of worship. Here, also, there was a great curiosity to see the white strangers, and group after group of men, women and children, came crowding around the door, stretching their necks to the utmost to get a sight of us.

After the tent came up and was pitched, two congregations were formed. As many as could be seated in the house spoken of above, I addressed, expounding to them a part of the 12th chapter of Romans. Among the persons before me were John, his wife, his three children, and several relatives, all of whom have renounced idolatry, and appear to be truly anxious to walk according to the gospel. John, notwithstanding many imperfections, seems to have a strong desire to do good among his idolatrous brethren; and

though he often displays a zeal not according to knowledge, the Lord seems to have added a blessing to his efforts, in awakening the attention of ten or twelve persons to inquiry upon the subject of Christianity. The time that I spent among this simple-hearted people, was one of the happiest that I have experienced in India. To answer the questions that they put to me, and to see the eagerness with which they listened to the instructions of the gospel, was a source of great comfort to me.

While we were engaged thus, Mr. Beer had a heathen audience to address at the tent; and during the whole day we all had as much as we could attend to, either with inquiries or with the heathen. Towards evening several more persons who had been sent for in the morning came to us, and our interview with these and the other inquirers, lasted till 10 o'clock at night. We dismissed them several times, but they would not leave us till that hour. We feel more and more, as we become acquainted with native character, the importance of exercising great caution

in giving an opinion concerning the spiritual state of this or that person, and the danger of misleading the minds of our brethren at home, by giving more favorable accounts than the state of the case will justify. Yet as far as we then could judge from appearances and from personal conversation with the parties, we had reason to believe that there were at least ten persons before us, who were truly impressed by the truth of God, and sincerely desired to be numbered among the followers of Christ. I should remark, that some of the above persons I have had satisfactory conversations with on previous occasions.

JANUARY 13.—Early this morning we began making preparations to start for another village, but we could not get started till we had conversed for a while longer with the inquirers, who had many parting questions to ask. Some of them came along with us two miles, begging us that we would send a teacher among them; and two of them came up with us to Dooge, five miles, and spent a part of the day with us. In this

village we spent the heat of the day in a small shed, opened on one side and covered with straw. When we started, towards evening, to go to the next village, where we were to spend the night, we were followed some distance by four of the worst looking men that I ever saw, who demanded money from us, declaring in the most positive manner that they had done some work for us. Had there not been some active persons connected with the government service to beat them off, it is probable that they would have resorted to violence, as they were evidently maddened by the intoxicating draught.

JANUARY 15-18.—*Nensarowpett*. Late on Saturday evening we arrived at this village, and intended on the following Monday to hasten into Guntoor, as we had heard of the severe illness of Mrs. Beer. But on our arrival here we had more favorable accounts from home, which induced us to protract our stay, especially as there were a large number of persons collected from many villages around to transact their business with Mr. Newill, the head assistant collector. But

instead of finding attentive listeners, as we had frequently before, we met in some instances with fierce disputes, and in most other cases our hearers were so engrossed with their worldly business, that it was difficult to get their attention while we endeavored to set before them spiritual and eternal things. A good number of tracts were however distributed, and we trust that they may be read and pondered in their homes by those who received them.

On the evening of the 19th we returned to Guntoor. During my tour in the district I was much of the time unwell, and my notes were very scanty. I intended after returning home to write out a full account immediately, and forward it to the secretary. But instead of that, I was suddenly laid low upon a bed of illness, the effects of which I feel in some measure at this moment. I had two attacks of fever in the month of April, which reduced the strength that I had previously gained to a considerable extent. Though a change to a cooler climate has been proposed by our physician, I trust it will be unnecessary. But

the future is known only to the Lord. The weather is at present very trying to me, but I look forward to the rainy season which will commence next month, when I hope I may be restored to my usual strength. My wife and children are, through the Lord's mercy, enjoying comfortable health.

Brother Heyer arrived at Madras on the 16th of April, and embarked on board of a vessel bound for Mesulipatam on the 29th, and has probably reached that port ere this. I shall hope to see him at my home some time next week.

Yours in the bonds of the gospel,

W. GUNN.

Guntoor, May 5, 1848.

SEPTEMBER 13, 1848.—For several months my health has been such that it has been necessary to lay aside public preaching in the streets; but thanks be to God for giving me strength to commence it again. This afternoon went into a part of the town occupied by goldsmiths and merchants. After commencing my conversation with the

people, I was annoyed by a person who has some knowledge of English, and who commenced talking in that language; but I answered his questions in Telugu, and told him in the presence of the others, that as he understood but little English, he had better talk in his own language. This course of treatment was so different from what he expected, that he soon left me, with a little less self-conceit, probably, than he brought with him. I then took my seat upon a stone, with thirty or more persons in semi-circular form seated around me, and read and explained the parable of the rich man and Lazarus to them. In the midst of my discourse, a goldsmith came into my audience suddenly, and in a very angry manner asked some of his associates what they were doing there, and having seized one of them by the shoulders and scolded the others, he started them away from the place. The agitation, however, attracted the attention of others, so that the original number was immediately made good, and I went on with the delivery of my message. Some paid a good degree

of attention, others were disposed to be disputatious.

SEPTEMBER 14.—A Brahmin said to me this afternoon that he was without sin, but after explaining to him the character of the true God and the nature of sin, he confessed that he was a sinner, and I then had an opportunity of preaching Christ to him as the sinner's only refuge. But there was such a dreadful carelessness and stupidity manifested by him, as showed that his heart was not at all affected by what he confessed with his mouth.

Another man asked why Jesus Christ became incarnate? I was glad to hear such a question, as it gave me an opportunity of unfolding to my hearers the amazing love of Christ in taking upon himself our nature, and suffering and dying for poor sinners. I left some tracts with those who could read, to preach silently to them after my departure. May they preach effectually.

SEPTEMBER 19.—Preached the gospel this afternoon to a congregation of Pariahs, who behaved towards me with much respect, and

listened attentively to the word of God for an hour. I commenced speaking in the street, but I asked if there was not a place where I could sit down, and one of the men invited me immediately to come to his house, and having swept the loose dust off from a mud platform, he spread a clean cloth upon it; on this he requested me to sit down, and I read and explained the parable of the Pharisee and Publican. During the exercise, many questions connected with the subject were asked and answered, and I left the place thankful to God for having directed my steps thither. This class of people are generally poor and despised; but they are in a great measure free from a host of prejudices that possess the minds of many of the other classes of Hindoos, so that there is great encouragement to labor for their good.

SEPTEMBER 20.—Had a very unsatisfactory interview this afternoon with a large number of disputatious Brahmins. It was in vain for me to attempt to speak in connected manner to them, as there was often four or five speaking at once, in the most clamorous manner

One of the Brahmins, after acknowledging that there is but one God, attempted to defend the worship of inferior divinities, in the following manner: There is a king in Europe who has under him a large number of dependencies, and to manage the affairs of his kingdom a large number of inferior officers are appointed. These aid in carrying into effect the designs of the king, and respect must be paid to them in their different localities as well as to the king. Thus God in the government of the world employs his assistants, and to them worship must be paid. This is, I believe, a favorite argument among many of the Hindoos in favor of idol worship. In few words I informed the people, whose attention I was able to gain, the folly of comparing the Almighty and Omnipresent God with ignorant, feeble men. Kings like ourselves, can be only in one place at a time, and are subject to weakness, sickness and death; but God is everywhere present, and possessed of almighty power and infinite wisdom, and needs not the assistance of inferior gods in governing the world, and

has declared his hatred of those who forsake him, and worship false gods. How true are the words of the Psalmist with reference to this idolatrous people: "Thou thoughtest that I was altogether such an one as thyself." I left this scene of confusion more deeply impressed than before, that it is not by might nor power, but by the spirit of the Lord that his work is to be carried forward among such unreasonable men. It is for us to prophesy over these dry bones, however useless the work may appear to human reason.

SEPTEMBER 27.—This morning we had an examination of our Telugu schools, on the verandah of my house, and several of our English friends encouraged us by their presence, as they did at the examination of our English school a short time previous. A portion of the report read on the occasion, I transcribe for the benefit of the readers of the Observer.

It is due to the friends and supporters of our schools to present to them from time to time, an abstract of our operations in this department of our labor, that they may rejoice

with us at any success we may have, and sympathize with us in our difficulties.

The following is submitted at the present time:

1. In our Telugu boys' school, in the Mission Compound, there are 52 scholars. Among these, 25 are Shoodrahs ; 12 are Pariahs ; 5 are Musselmen ; 6 are Roman Catholics; and 4 are sons of Protestant parents. In this school the New Testament is read, and portions of it committed to memory daily. The first and second parts of the Peep of Day are also used as reading books. Suitable Telugu tracts are also introduced after the scholars are able to read sufficiently well in elementary books. The first class is engaged in studying geography, writing, and the first elements of arithmetic, according to the Telugu mode, are also taught.

2. There are at present in the girls' school, 28 scholars. Of these, 12 are Shoodrahs; 9 are Pariahs; 4 are Roman Catholics; 1 is a Mohammedan girl ; and 2 are children of Protestant parents. With but one or two exceptions the same Telugu studies are pur-

sued in this as in the boys' school. The scholars of the first and second classes of this school are also studying English, though from a variety of causes their progress in it is slow.

We regret that several of the most advanced scholars of this school have lately left, and will probably return no more.

3. The scholars of the old Guntoor school are all Pariahs, and on account of the poverty of their parents and other causes, their number has varied considerably, at different times. At present there are 16 boys that attend with some good degree of regularity. Stephen, one of our native converts, is the teacher of this school. His wife Rebecca, who was recently baptized, is able to read well, and has lately gathered twelve little girls around her, and these are busily engaged in learning their letters. What will grow out of this effort remains yet to be seen. The experiment is cheap, and must be tried, and if God smile upon the attempt it will prosper.

4. Though the examination of the English

school has passed, it may be proper to say a few words concerning it. The number of scholars at present on the list is 25. Of these, 2 are Brahmins ; 17 are Shoodrahs; 2 are Musselmen; 1 is a Pariah; 2 are East Indians; and one is the son of a native Protestant. The school is divided into three classes. Besides the simplest elements of instruction, the following are studied in this school : the Scriptures, (which have the prominent place) History of England; Luther's Catechism ; Geometry ; Geography; Grammar; Arithmetic; and translations from English into Telugu, and vice versa. All are instructed in writing English.

The whole number of scholars connected with our four schools is at present 133, and besides the instruction imparted by the missionaries, seven teachers are employed the whole or a part of the time in teaching.

The monthly expenses for sustaining these schools is from 60 to 65 rupees, exclusive of what is paid for books. We receive 36 rupees each month from the Guntoor school fund, contributed by our friends at the sta-

tion. The balance is supplied by our friends in America.

Some of our friends in Guntoor have kindly sent us money at different times, for the benefit of our girls' school. This money is expended exclusively for the purchase of clothing for the girls. Of money contributed for this purpose now in our charge, we have 24 rupees 3 annas.

In looking at this department of our missionary labor, there is much that is discouraging to the eye of sense. Of those that come under our influence, most of them leave us before we can bring the truth fully to bear upon their minds, and they go away to mix with the careless idolatrous people around them, and with them to engage in their wickedness. But to the eye of faith there is encouragement, and encouragement that should lead us to persevere, and double our diligence. The truth which these scholars commit to memory from day to day, and which is frequently explained and enforced, is the truth of God—the good seed of the word, and though we may not see immediate

results such as we wish, yet a blessing will follow after many days. For the generous aid that has been afforded us by our friends in Guntoor, in carrying on this department of our operations in times past, we tender our cordial thanks; and we trust that none of us will become weary in well doing, while so much *remains* to be done.

One of our supporters, who was present at the examination, and who has contributed more than *sixteen hundred rupees* for the benefit of our schools during the last six years, exclusive of all other contributions, showed that he was not weary in well doing by giving his promise that he would send a donation for purchasing clothing for some of the poorer scholars of the schools : and I would remark that he is one who is not accustomed to break his promise.

OCTOBER 9.—We have just passed through the din and bustle and wickedness of another heathen festival of ten days continuance; and the Mohammedans are now making their preparations to engage in one that will continue the same length of time. Crowds of poor

bewildered men gather together on these occasions, but such is the frenzy with which they are filled that it seems of but little use to attempt to preach the gospel to them.

OCTOBER 12.—In addressing a group of persons this afternoon, I was beset by a crafty Brahmin, who was determined to usurp the principal part of the conversation, and I was reminded of the case of Elymas the sorcerer as he stood before me, though there was no one present that seemed to correspond to Sergius Paulus, Acts xiii, 6–9. Without the least shame, he declared in the presence of all, that virtue and vice were one; that there was no difference between sin and holiness, or heaven and hell; that whatever men did, they were impelled to do it by God himself, so that there was no sin in men, or responsibility connected with their conduct. It was painful to listen to the blasphemies of such a wicked wretch, and to reflect how gratifying it was to most of those who heard him, that they could do as they pleased, without feeling any sense of accountability to the God of

heaven and earth. After getting his attention, I asked, why do you speak these vain, wicked words? *There is a God* of perfect holiness, justice and truth. He is our Creator and Preserver, and he has given us just and suitable laws for the regulation of our conduct, and all having broken these laws, are consequently sinners in his sight. ‘What!’ he answered, ‘do you say that all men are sinners?’ ‘Yes,’ I replied, ‘all, without exception.’ He then took hold of a brother Brahmin, and brought him up before me, and said, ‘do you think this man is a sinner?’ ‘Certainly, whatever *he* may think of his works of merit, he is a sinner.’ ‘How?’ he asked. ‘God has said, thou shalt not steal. Thou shalt not bear false witness. Thou shalt have no other gods before me. He has expressed most strongly his abhorrence of idolatry, and yet, you are all accustomed to break some or all of these laws continually, and are consequently sinners in his sight.’ ‘What! idolatry sin?’ ‘Yes, and on account of it the displeasure of God rests upon you. You have forsaken the God,

who every moment preserves you, and you pay your adorations to gods of wood and stone. 'Show us God, show us God,' was then the cry, 'and we will worship him.' This is the language of the people every where we go. 'We can not see God, therefore we must have gods made for us and worship them.' The discussion lasted about one hour, Nicodemus and I on one side, and the Brahmin and his associates on the other, and more than a hundred listeners of different classes. I went from the spot deeply impressed with the thought, that if God work not with us, our work will be in vain. If the Lord be with us, such onsets shall not terrify us. They will lead us to the Strong for strength, and in *his strength* we shall gain victories. 'Lo, I am with you!' is a promise full of the richest comfort and consolation under such circumstances.

OCTOBER 13.—Went this afternoon among some poor weavers, but only a few came to hear my message. Very particular pains were taken, however, to bring forward a withered old man probably 90 years of age,

to show him to me, and try to induce me to give him some money for his support. One man took hold of his face with both hands, and opened his jaws to convince me, that he had no teeth. I gave the people no encouragement to expect any temporal support from me, as I had no reason to believe that he was suffering for the want of it. It was painful to look upon the old grey headed man who had lived in entire ignorance about the interests of his soul and eternity up to this moment, and now in his dotage entirely uninterested in every thing except that which pertained to his frail body.

OCTOBER 16.—A missionary in India, in order to accomplish much, must labor to gather up all the fragments of time and turn them to the best account. He may often prescribe rules for himself, but they will have to be modified, as circumstances require. This morning I set apart an hour for writing, but I had only written a few lines when the Brahmin that I met on the 12th, and a merchant called upon me, so that the pen was laid aside, and the hour spent in conversa-

tion with them. This merchant has for years been trying to raise funds to enable him to erect a large building, for the accommodation of pilgrims and others; hoping thereby to obtain a great store of merit for himself. To effect his purpose, he has been sending communications to government collectors and missionaries. Twice he has sent his package of documents to me, begging that I would assist him in furthering his object. Though he has not yet succeeded in accomplishing anything, he seems to be not in the least discouraged, but goes on pleading his cause with the greatest earnestness.

Our discussion turned upon the ways by which we may know something of the mind and will of God. The merchant said, 'you know something about God; I do not.' The conclusion that he wished to establish from this was, that he was not responsible for any of his conduct. 'But if *I* should say that you knew nothing about God, you would be offended with me.' 'No, I should not.' 'But do you really mean what you say? Who made this house?' 'Men.' 'Did men

make the sun, moon, stars, the world?' 'No, God.' 'Who preserves all?' 'God.' 'By the works that you see around you, then, you can understand something of the power, the wisdom and the goodness of God.' 'True.' 'But I have the *word* of God which inspired men wrote, and from this we can learn much more than is taught us by the works of creation. In this *word* all important things that pertain to our spiritual interests are clearly taught, and if you are ignorant of God, as you confess you are, you may now begin to learn about him from his own word that I make known to you.' The design of my hearers was not, however, to search after truth, but to cavil and discuss curious questions.

OCTOBER 25.—This afternoon went to the European burying ground, and met an East Indian, a Roman Catholic. He was indisposed to converse with me at first, but kindness removed his fears, and he opened his mind freely. He told me that his father was, nominally, a Protestant, but never prayed in his family, or gave his children any religious

instruction. He attended one of the mission schools of Rhenius, when he was six years old, and some years afterwards became a Roman Catholic. I asked him if he ever had any trouble. He at first said 'no,' but when I referred him to his feelings in times of sickness, he confessed that his mind was far from being at peace. When I referred him to the hour of *coming* sickness and *death*, which would soon overtake him, he replied, that he must bear what was laid upon him; there was no other way. I spoke to him then of Jesus, who had suffered and died for him, and that through him pardon of sin could be obtained, so that even in the hour of death he could have peace and joy. His heart seemed to relent as I spoke to him of the love of Christ, and when I left him he appeared thankful that I had spoken with him. I invited him to call at my house in the evening, and took my leave of him, thankful that I had had an opportunity of addressing my fellow traveller to eternity under such favorable circumstances.

OCTOBER 26.—This morning the Roman

Catholic called upon me and thankfully accepted a New Testament, a little book called the True Cross, and a few tracts. After directing his attention to a few passages of scripture, he went on his journey : I shall probably not see him again in this life, but may our short interview with each other be productive of lasting good.

This afternoon a native that I met yesterday, came to my house bringing with him a part of the Telugu New Testament, translated by one of the missionaries of the London Missionary Society, named Putchet, and printed in 1818. It belonged to his grandfather, who received it some years ago in Rajamundry. I was glad to find it in so good a state of preservation, but was grieved to learn that the words of eternal life that it contained had been productive of so little good. On asking him if the book was ever read, he answered, ‘yes, sometimes.’ When asked if he understood anything that he read, his answer was, ‘How can I, unless some one explain it to me?’ The same answer that the Eunuch gave to Philip, nearly. Acts

viii, 27-32. The answer given should be deeply pondered by all who profess to be Christians. It is of great importance to scatter the word of God, but unless that word is explained by the living voice, we need not expect great results to follow. How is it possible that they should follow, without a miracle. Those who have been brought up from their infancy under the means of grace can hardly realize the difficulty. I read in the presence of this young man a verse from the third chapter of John, 'For as Moses lifted up the serpent in the wilderness,' &c. Of Moses, he knew nothing; of the passage of the Israelites through the wilderness, and their being bitten by fiery serpents, he knew nothing; so that this and the other verses in connection with it would be perfectly unintelligible to him, without the living voice to explain and enforce the truth. The wisdom of the Saviour therefore appears clearly in his command: 'Preach the gospel to every creature.' Those who have been made acquainted with the saving truths of God's word, are to go forth with the scriptures in

their hands, and unfold its gracious messages to the heathen, ceasing not in any place to teach and preach Jesus Christ.

NOVEMBER 1.—Went this afternoon to a large well, probably 60 feet deep. A flight of steps goes from the surface of the ground to the bottom of it; and many persons were descending into it for water. The females carried their large earthen chatties (pots) on their shoulders, or heads. While I was looking over the wall into the well, several persons came near, to whom Nicodemus began to speak. In a short time more than one hundred persons had gathered around us, including Brahmins, Shooders, Mohamedans, and Pariahs. One poor man among them became very animated in conversation, declaring that there *must* be more than one God, or there would not be such a vast difference among men, some rich and others poor, some rolling in luxury, and others pining for the very necessaries of life. Nicodemus asked him if the same sun did not shine upon the palace and the dunghill? Persons of this class seldom seem to think of God, except

in connection with their wants. If their food is scanty, no matter whether by their abominable wickedness or not, they say their God is very careless about their interests, and conclude that he is very different from the God that provides for the rich.

Another man was much stumbled at the doctrine of Jesus Christ being called the Son of God, and exercising the power of God. He thought that there must be two Gods, if that was the case. I told him we could not, with our limited faculties, understand *how* it was that Father, Son and Holy Ghost were one, but it was a truth revealed to us in the word of God, and we must receive it. I referred him then to his own person : ‘Have you a body?’ ‘Yes.’ ‘A soul?’ ‘Yes.’ ‘Are the two united?’ ‘Yes.’ ‘How?’ He began to give an indefinite answer, but I said ‘*To the point.*’ ‘Can you tell me how your soul and body are united?’ ‘No.’ ‘Then do not consider it strange that you can not understand the mode of God’s existence, nor cavil at the truth that is revealed to you.’ When we consider the number of

intelligent men in Christian lands, that reject the doctrine of God manifest in the flesh, it need not appear astonishing that some of the heathen stumble at it. The doctrine must, however, hold a prominent place in the teachings of the minister, at home and among the heathen, for if Christ is not the person that he is represented to be in the New Testament, then no atonement has been made for the sinner, and he is left without hope.

NOVEMBER 2.—Went to the same place again this afternoon. Nicodemus said he thought we should be without a congregation, as we stood by the well some minutes before any one came near us; but two persons came up with whom we commenced conversation, and then two more, and the people came flocking around us by scores. Some crafty Brahmins were anxious to draw me into controversy, but after making several fruitless attempts they left the ground to be occupied by others. Nicodemus then had a dispute with the merchant of whom mention has been made. I then said that I had

something to say, if the people would pay attention. All became quiet immediately, and I proceeded to read a portion of a tract, and comment upon it. Two or three times the merchant requested permission to speak a few words, but I told him I had listened to his conversation for some time, and now it was my turn to speak, and he must listen. For a good length of time I addressed my audience, and as strict attention was paid to my message as is paid by a Christian congregation at home. I stopped, and was about going away, but something was said that induced me to commence again, and I continued speaking till dark. I was thankful to God for the opportunity, as I was enabled to present some of the most important truths of the scriptures to the people, under very favorable circumstances, and enforce them.

NOVEMBER 8.—Left Guntoor this morning for Jovalayuda, a village six miles distant. The morning was cool and delightful, and the fields of grain on each side of the path promising an abundant harvest, bespoke the goodness of God to this idolatrous people.

A pair of bullocks and cart accompanied me but I left them a long distance behind. Four miles distant from Guntoor, is a village called Gorentla. When I arrived at this village, I was tired by my walk, and sat down upon a stone in the street, and commenced reading a Telugu tract, and soon had twenty or more persons around me, to whom I read and spoke by turns. They listened attentively to the words of truth, and manifested the utmost respect towards me. Close by Jovalayuda is a beautiful tamarind tope (grove.) In this I stopped, and my bullock cart was my house during the heat of the day. Curiosity drew some of the people of the village around me on my arrival, and I endeavored to direct their attention to spiritual things, but most of them seemed to be extremely dull of comprehension, and one of them, after a few moments, said, 'If I stop to hear your words, how can I get my rice?' After saying this, he started off, and most of the others followed him. This seemed to me a most discouraging beginning, but on looking around I saw a woman who appeared

interested, and I addressed her for a few moments, remembering that the Master whom I serve did not hesitate to engage in a long conversation with the woman of Samaria. I afterwards walked up and down some of the streets of the village, speaking to here and there a person, as I passed, and the woman spoken of walked a short distance behind me, saying to those who came to gaze at me, that this was the teacher who had come to instruct the people. When I returned to the tope, I was accompanied by a goodly number of persons, and I sat down under the shade of a large tamarind tree, and talked in a familiar manner with my unlettered hearers, about sin and the Saviour, till I became wearied, and then my catechist continued the conversation for some time longer. Before leaving the village, I went into that part of it that is occupied by the Pariahs. A crowd at once gathered around me, and all listened attentively to my discourse to them. Poor ignorant creatures, some of them called me a great king, and one of them went so far as to say that I was a God. On my way back

to Guntoor, I passed through a hamlet in which I found a poor man who had received the gospel of John from me at one of the festivals, two years ago. He did not seem to have been much profited by it, though he had read portions of it from time to time. I read and explained a part of the first chapter to him and his neighbors, before leaving them.

NOVEMBER 9.—Visited the school kept by Stephen, this afternoon, and was pleased to find two men there who had come sixteen miles to have the opportunity of learning to read. They had learned their letters by the assistance of a lady who had attended Stephen's school. They brought with them four rupees, and they intend to stay till that sum is expended, and then earn more, and thus work and go to school by turns. There is so much fickleness in the Hindoo mind, that we can not place much reliance upon their present good intentions. Yet the circumstance is encouraging from the fact that they have come that distance and placed themselves under a Christian teacher, and will daily hear the word of life.

NOVEMBER 10.—Went this morning to Palcaloor, six miles from Guntoor, and containing between six and seven hundred people. Being wearied with my journey over a rough road, I found it necessary to take some rest and refreshment, before speaking to the people. Nicodemus, however, commenced conversation with those who gathered around. One of the farmers present was very talkative, and was disposed to question whatever the catechist said. Though I was a little distance off, I could hear what was spoken on both sides. The farmer said that ‘he was a God; that he caused it to rain, and caused the grain to grow,’ &c. After listening to such talk, I thought it might be a useless thing to attempt to do anything among the people, but after looking up first to the Lord, and then to my Telugu Testament, I went among the people, and told them if they would give me their attention, I would relate to them some of the truths of the Christian religion, which I had come to publish among the Telugu people. My audience, which was composed of some

twenty-five or thirty adult persons, listened attentively while I related to them the account of the creation, the fall, the natural condition of man, his exposure to eternal wrath, and the salvation that is to be found in Christ Jesus alone. Those from whom I expected to meet vigorous opposition, were attentive, so that my fears were happily not realized. During the day some of the people had many questions to ask concerning the productions of my country, and the manners and customs of the people, and listened with great eagerness while I answered their questions.

NOVEMBER 13.—After speaking to a few persons in Reddapallum this morning, two miles from Guntoor, I started on my way homeward, when I met a woman and five children going to present their offering to Polarama, the village goddess. One child had in her hand a box of turmirick, and another some saffron, another some cow dung, another some fire, and another some flowers. The woman had a pot of boiled rice. Having first asked the woman a few questions, I went to the spot to see her perform her devotions

A few rough unhewn stones were placed together, so as to form a little room, open on one side, the other three sides and the top being covered; in the inside of this little enclosure three little flat stones were set up on their ends, and the woman in the first place took her cow dung and rubbed it on the ground in front of these stones, afterwards she took water and washed the stones, then rubbed some saffron and turmirick upon them, then clasping her hands together, she bowed several times to the stones, the little children following her example. She afterward placed a small quantity of rice before the stones, and distributed the remainder among the children. Afterwards some incense was burned. She scattering the flowers around, closed the ceremony. I spoke to her of the sin of idolatry, and the duty of worshiping the God of Heaven and earth, but she heeded not my words. I asked her why she performed these ceremonies? She answered 'to secure the health of my children.' My heart was much affected to see these little children joining their hands together and paying their

adorations to these shapeless stones. Should not the conduct of this heathen mother reprove the carelessness of many professedly Christian mothers at home, who seldom, or never, direct the attention of their children to Jesus, the great physician of souls? Let mothers who may read these lines, think of this.

NOVEMBER 16-18.—Went to the Præti-pand on Thursday morning, a place that I visited last year, and intended to visit some of the people again in the vicinity. But the rain poured down in torrents, so that I had an opportunity of doing but little in the way of preaching the gospel during these three days.

NOVEMBER 20.—Went to Stephen's school this afternoon, and addressed the scholars and others that came together, from John iii, 3 : 'Jesus answered and said unto him, Verily, verily, I say unto thee, except a man be born again he can not see the kingdom of God.' That our friends may understand something of the manner in which we attempt to impress divine truths upon the minds of our hearers

on such occasions, I will give an abstract of my conversation discourse this afternoon. I began by asking, 'What kind of a place is Heaven?' One boy answered, 'A very beautiful place.' 'Is that all? You know there are some places that are very beautiful, but are dangerous to those who go to them. Some *men* appear very well outwardly, but yet they are very wicked.' Another boy then said, 'Heaven is a holy place.' 'Yes, that is the important thing. Christ is holy, the angels are holy, and all the men and women and children that have ever entered there are holy, and none but such can enter there. But what kind of hearts have men by nature?' Several voices at once, 'wicked hearts.' 'True, and therefore Jesus Christ has said, except a man be born again, he can not see the kingdom of God—that is, he can not enter Heaven. But suppose that wicked people and good people should go together into that holy place, what then?' Silence. 'But suppose tigers, and wolves, and bears, and cows, and sheep, and goats, and fowls, and kites should be brought together into this

room, and shut up, what would happen ?
‘ They would fight and destroy each other.’
‘ Why?’ ‘ Evidently because their natures are so different.’ ‘ How then can holy men and angels, and the Saviour, dwell in the same place with wicked, ungodly men?’ ‘ They can not dwell together,’ from several voices. ‘ If a wicked man then ever enters heaven, he must be changed—his heart must be made holy. But how can a wicked heart be changed?’ ‘ By the Holy Spirit.’ ‘ Can we see the Holy Spirit?’ ‘ No.’ ‘ Can we see the effects of the Holy Spirit?’ Silence. ‘ Can we see the wind?’ ‘ No.’ ‘ Can we see the effects of it?’ ‘ Yes.’ ‘ How?’ ‘ If it is a hard wind, houses are blown down, limbs are broken from trees, and men are killed.’ ‘ Who was Paul?’ ‘ An apostle, and a very good man.’ ‘ But once he was a very wicked man, and was going to the city of Damascus to catch Christians and put them in prison, and kill them. Well, he did go to Damascus, but instead of trying to catch the Christians and persecute them as he had done before, he began to preach the

gospel, and was perfectly kind to every one that loved Christ. Did any one see the Spirit that changed his heart?' 'No.' 'But all, both friends and enemies, could see the effects of the Spirit of God in him and his conduct. So it is now. Many who were once very wicked, have had their hearts changed by the Spirit of God, and it appears in their conduct. Such can enter Heaven. If you wish to enter that beautiful, holy, happy place, pray that the Holy Spirit may change your hearts.'

DECEMBER 1.—In my preaching in the town this afternoon, I met with a determined opposition from several Brahmins, who spoke by turns. One of them, with some apparent candor, asked me to explain what kind of a being God is. When I began to speak of him as a God of perfect holiness, truth, justice, &c., I was interrupted, and one declared without the least shame that God was the author of sin, and that the works of men, however abominable they may be, are the works of God. One of the Brahmins present had heard much of the truth from the lips of

the missionaries in Masulipatam, but he had heard it only to despise it, and turn it into ridicule. The efforts that were made this afternoon by the heathen to drown the voice of the missionary, show that they greatly fear the entrance of the gospel among them, and they can not remain at ease while the truth is making silent progress among the people.

DECEMBER 8.—Addressed a large number of persons this afternoon in Chabreul. I placed a tract in the hand of a Brahmin, called the gospel of Jesus Christ, and as he read I explained the important truths contained in the tract. Now and then the Brahmin would start objections. These I answered in as few words as possible, and then set him reading again. By pursuing this course, I warded off a dispute for some time, and had thus an opportunity of bringing clearly before the minds of my hearers, some of the most important truths of the gospel. After my address, I distributed about twenty tracts among those who could read, and felt grateful to God that I had had so favorable an opportunity for delivering my message.

DECEMBER 12.—Went this morning to Mootloor, a village that contains about one hundred Roman Catholics. A chapel is here, and a priest visits the place once in two or four weeks. I addressed an assembly of Romanists for some time from a portion of the 3d chapter of John. After speaking to them, Nicodemus read a part of the 115th Psalm. One of the Catholics then said, ‘Yes, the idols of the heathen are useless, they can render no assistance to those who worship them.’ But I said, ‘Have you not idols in your chapel?’ ‘No,’ he replied. ‘Let me see,’ I answered. One went to get the key, but he soon came back without it, saying, ‘the man who kept the key had gone to the field.’ It is painful to think how these poor people are imposed upon. They give up the worship of the idols of the heathen to some extent, and take up other idols, to which they offer devotions, and are deceived with the idea that they are Christians, while in most respects there is very little difference between them and the idolaters around them. The heathen are constantly accusing me of

worshiping idols, supposing that I am a Roman Catholic—that is, in those places that I visit for the first time. The reading and explanation of the first and second commandments, however, show them that there is a mighty difference between Romanism and the religion that we publish on this point.

DECEMBER 14.—Went out into the village of Veltapollam this morning. This village is about forty miles from Guntoor, has a large population, many of whom are weavers, in comfortable worldly circumstances, and able to read. After walking through some of the streets, I stopped in a favorable place and commenced reading a tract, ‘In whom shall we trust?’ and explaining it to the large crowd that gathered around me. Good attention was paid for some time to what I said, but when I commenced giving away tracts, the confusion became great. It was in vain that I assured the people that I would supply each reader with a tract, and that there was no need of such scrambling. Each person wanted one from the stock that I had

with me. I had about thirty in my hand, and when I attempted to place a tract in one man's hand, twenty others stretched out their hands to get it. I distributed my supply as judiciously as I could, but it was by no means equal to the demand. After they saw I had no more to give, the people became quiet again, and listened to another address that I gave them connected with the interests of their souls. When I reached my lodging place, I found myself surrounded by sixty or seventy persons, among whom I distributed tracts, and to whom I addressed the word of God, till I became wearied *in* my work though not *of* it.

DECEMBER 15-18.—These have been busy days with me. Early in the morning it has been my practice to go into the town and preach to large numbers, who have flocked together to hear me; then I have distributed tracts to those who could read, and returned to the Bungalow and spoken the word of God to those who came to me from time to time during the day. The verandah has been nearly filled with people several times, who

have listened with much apparant interest to the strange things that have been spoken. The past five days have been in some respects the most interesting days that I have spent among the heathen. It is a great privilege to sit down in the midst of a large group of heathen, and read and explain in their own tongue, the momentous doctrines of the New Testament, and answer the questions that arise out of the subjects brought to their view. Much respect has been paid to me and my message as a general thing. Yet there have been exceptions. A Brahmin commenced a fierce attack upon Christianity one morning, as I was addressing a large audience in the town. He felt doubtless that his craft was in danger, and he encountered me, I suppose, with as much fury as the Epicureans and Stoics did Paul on a certain occasion. It was in vain to attempt to answer all his foolish questions, as he was determined to give me no opportunity to speak, unless I could bellow louder than he, which was impossible, and besides, he was resolved to deny every word that I said. I

kept my temper, therefore as well as I could, and contented myself with asking him some questions, and reminding him of his folly. His questions related principally to the incarnation and miracles of God, against whom he manifested the most bitter enmity. After making some efforts to create a disturbance, he departed, leaving me in possession of the ground, and I quietly went on with my conversation.

On another occasion, as I was sitting in my chair on the verandah, speaking to a large number of people, a large person stood near who seemed disposed to turn into ridicule what I said, and to turn the feelings of the people against me, and he appeared to be succeeding effectually. It was necessary, therefore, to arrest the current, if possible. 'Yes, yes,' he said, nodding his head significantly, 'it is very well for you to sit in a chair as a gentleman, and tell us such and such things, who are standing up.' I sprang from my chair in a moment, jumped off the verandah, went to his side, and invited him to take the chair, telling him that I could

stand up, sit on the ground, or in a chair, as the case might be, only I wished to deliver an important message to the people. The man, ashamed and confounded, apologized for what he had said, and gave me no more trouble. The effect upon the minds of others seemed to be most admirable, as they paid good attention to the remainder of the address.

In this place I distributed about four hundred tracts, which I trust may be blessed to the good of some precious souls.

DECEMBER 19-20.—Spent these two days in Baupetha. Soon after my arrival, two Brahmins came to me, with whom I had some conversation about the ten incarnations of Vishnu. The circumstances connected with one of these incarnations I will mention. According to some of the Hindoo books, Brahma, on a certain occasion, fell into a profound sleep. While he thus lay unconscious, a giant came along, stole his sacred books, ran away, and plunged into the sea. The fact was by some means known to Vishnu, who assumed the form of a fish,

pursued the giant, recovered the books, and restored them to Brahma. Of what benefit such an incarnation can be to a poor sinner, exposed to the wrath of God, no one can possibly imagine. The other incarnations have as little reference to the wants of sinners as the above. Yet when the incarnation of Christ, and the merciful designs of it were spoken of, they turned away with disgust, seeing no need of such an exhibition of divine mercy and love.

When I went into the village, I was surrounded by a large number of those proud, haughty Brahmins, who were as careless about everything connected with the interests of their souls as the beasts that perish. As I left the ground, I thought of the language of Paul: 'If after the manner of men I have fought with beasts of Ephesus.' How trying it is to flesh and blood to hear the insulting questions that are put by such men, to hear them deny the existence of God, and pour contempt upon the blessed gospel of Christ, none can well understand but those who are in the midst of the heathen.

On one occasion several Brahmins came to me, and I had an opportunity of seeing the effect that the eternal truth of God has upon the minds of those corrupt men. I read and explained to them Romans iii, 10-18: 'There is none righteous, no not one,' &c. There was something in the countenances of these young men, that showed there was a monitor within that told them that the words I read were true in their own case. But there was no disposition to confess so unwelcome a truth. One of them asked, 'Is not the soul of man and God one?' These young men went away with their pride somewhat humbled by the solemn truths of God, that ranks them among ruined sinners, but there was no disposition in them to embrace the truth.

DECEMBER 28.—For the last few days, a Jew has stopped with me—a deeply interesting character. His native city is Bagdad, but he has been several years in India, engaged in mercantile pursuits, and is in comfortable worldly circumstances. Between two and three years ago his mind began to be

exercised upon the subject of Christianity, but his wife, who was a bigoted Jewess, opposed him fiercely. His wife has since died, and in September last, he embraced Christianity, and made a public profession of it. He is well acquainted with the Old Testament, but his knowledge of the New is not yet great, but he is studying it with the most intense interest, comparing it with the Old, and explaining the truth as it is in Jesus, to his two Jewish attendants, as it breaks in upon his own mind. One of these also seems to have embraced the truth, and will probably be baptized in Madras. The other is very bigoted, and refuses to acknowledge Christ as the Messiah. I could only converse with my Jewish Christian brother in Hindostani, through an interpreter. Still my heart was much drawn out towards him. It was a great satisfaction, however, to him and myself, to let Christ speak to him through his own precious word, by referring him to chapter after chapter of the New Testament, which he read with the greatest delight. His feelings now are such as are

described by Paul in the tenth chapter of Romans : ‘ Brethren, my heart’s desire and prayer to God for Israel is, that they might be saved,’ &c. He returns now to Jerusalem to make known to his blinded brethren the blessed gospel that he has received. How encouraging is it to the missionary in this distant land, to meet with converted Jews—to see that their hearts are overflowing with love to the crucified Saviour, and to see them ready to relinquish anything for the sake of spreading the glad tidings of salvation through him to their fellow men. What have we not received through the Jews? The prophets and the sweet singer of Israel were Jews. Jesus—God manifest in the flesh—our Saviour was a Jew. Paul, whom we delight to look upon as an example of what a minister of the gospel should be, was a Jew ; and the other Apostles and Evangelists whose writings we ponder with the deepest interest, were Jews. And how great a debt of gratitude do we owe them. Now when there are signs of the Spirit’s movements among them in their dispersions,

how earnestly ought we to pray that there may be a speedy fulfillment of the prophecy contained in Zach. xii, 10-14.

Another year with its joys and sorrows, its trials and anxieties, has closed with us, and in reviewing its events, there is much that is calculated to grieve, and much to encourage us.

It is painful to think of the weakness of our faith, the feebleness of our love, and the poor efforts that we have put forth in the best of all causes in this world. It is painful to look back and see how little apparent effect has been produced by the efforts of the past year, among the majority of these deluded idolaters. We preach, but the majority look upon our message as an idle tale. We tell them of their sins, but their consciences are stupefied, and they feel not the force of our statements. We tell them of their danger, but they see it not, and rush on to destruction. We tell them of the Saviour, but they see not their need of him, and trifle with his overtures of mercy. O, that the hardness of heart, the blindness of mind, and

the confirmed idolatry that we are daily witnesses of, may not be suffered to harden our hearts and shut up our bowels of compassion towards them.

We have also cause for thankfulness and encouragement. It is a cause of thankfulness that we are still permitted to do the work of a missionary among the heathen. Though I have been brought near the grave, the Lord has graciously restored me, and my health is as good now I think, as it was when I reached India.

Again—the Lord is opening doors of usefulness all around us, and by his providence is inviting us to enter them. Notwithstanding the indifference that is manifested by the majority, we find hearers in every place where we go, who listen to the preaching of the gospel, and receive tracts and portions of the scriptures and read them.

Here and there also the spirit of the Lord is descending upon individuals, leading them to consideration, repentance and the Saviour. We can point to individuals who are evidently bringing forth the fruits of the Spirit

in their lives and conversation, and who are bearing a faithful testimony to the excellence of the gospel among their fellow countrymen.

We have no flattering accounts to send home concerning the progress of the work in our mission. We can not speak of revivals in which scores of souls are brought into the kingdom of Christ. Our converts are numbered by units. Only two adult persons from the ranks of heathenism have cast in their lot with the followers of Christ during the past year. Concerning these we hope well. The Lord knows their hearts. One of our native Christians has died during the past year. Of her I hope it may be said, "To die is gain."

We can speak the language of encouragement, however, to every Christian in our church whose heart feels for the miseries of the heathen. We are not discouraged. Our desires to labor among the heathen are the same that they were between five and six years ago, when we left the shores of our native land. Here, if it pleases God, we wish to spend the energies of our body and

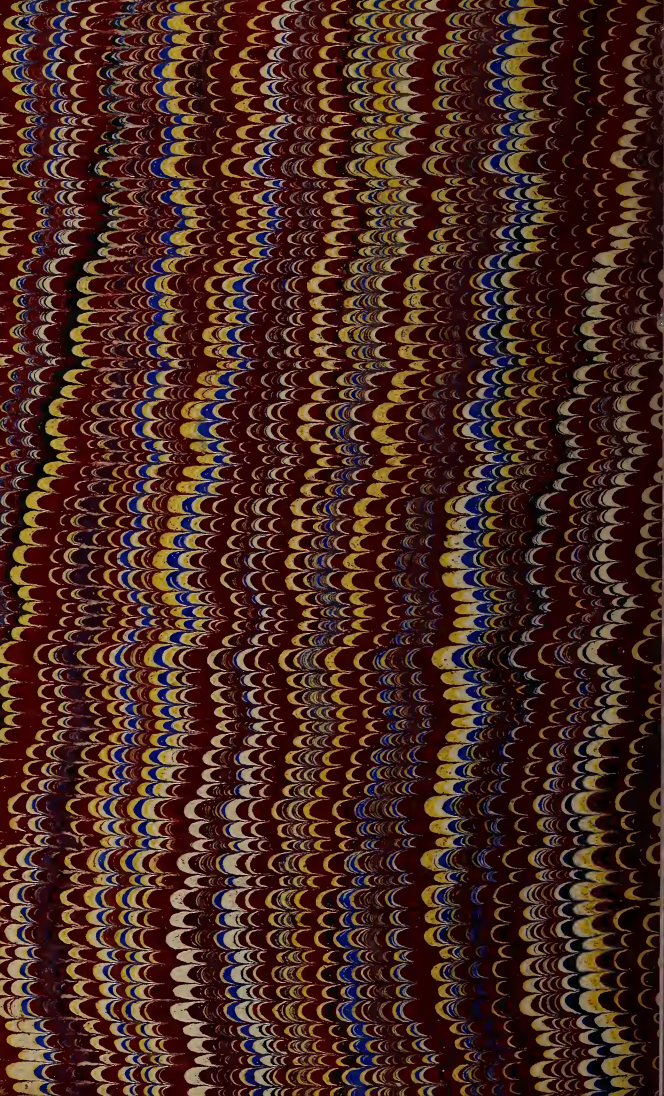
mind, to preach, to pray, to labor and to die. We have embarked our all in the cause, and we regret not the decision.

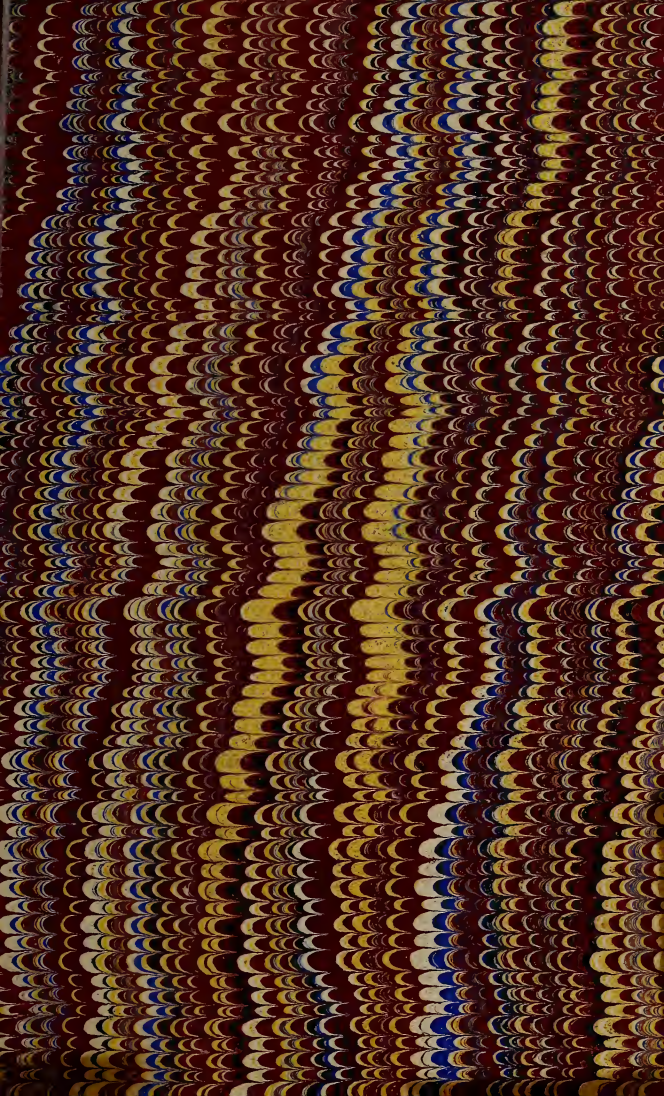
We esteem it a high privilege to go to those places where Christ has not been named, and direct the attention of idolaters to the only name given under heaven whereby sinners can be saved. Especially is it a blessed privilege to be permitted to lead the lambs of the flock that have been gathered into the fold of Christ, to this and that green pasture—to open up before their minds one precious portion of the word of God after another, and see by the radiance that lights up their countenances, that they feel interested in the saving truths of the gospel.

“Finally, brethren, pray for us that the work of the Lord may have free course and be glorified, even as it is with you, and that we may be delivered from unreasonable and wicked men.” Pray that the present year may be one of rich blessing to our mission, and that many precious souls through grace, and our instrumentality, may be brought to Christ.

W. GUNN.

2





LIBRARY OF CONGRESS



0 021 623 506 A